Buddhist Religion Studies

Class Six

National Curriculum and Textbook Board, Bangladesh

Preface

The importance of formal education is diversified. The prime goal of modern education is not to impart knowledge only but to build a prosperous nation by developing skilled human resources. At the same time, education is the best means of developing a society free from superstitions and adheres to science and facts. To stand as a developed nation in the science and technology-driven world of the 21st century, we need to ensure quality education. A well-planned education is essential for enabling our new generation to face the challenges of the age and to motivate them with the strength of patriotism, values, and ethics. In this context, the government is determined to ensure education as per the demand of the age.

Education is the backbone of a nation and a curriculum provides the essence of formal education. Again, the most important tool for implementing a curriculum is the textbook. The National Curriculum 2012 has been adopted to achieve the goals of the National Education Policy 2010. In light of this, the National Curriculum and Textbook Board (NCTB) has been persistently working on developing, printing, and distributing quality textbooks. This organization also reviews and revises the curriculum, textbook, and assessment methods according to needs and realities.

Secondary education is a vital stage in our education system. This textbook is catered to the age, aptitude, and endless inquisitiveness of the students at this level, as well as to achieve the aims and objectives of the curriculum. It is believed that the book written and meticulously edited by experienced and skilled teachers and experts will be conducive to a joyful experience for the students. It is hoped that the book will play a significant role in promoting creative and aesthetic spirits among students along with subject knowledge and skills.

The Buddhist Religion Studies, designed in the light of the National Curriculum, is enriched with contents and information suitable for their age. The textbook includes illustrations, tasks, and exercises related to contents to engage students in learning and make the field of study practical. Students will be inspired deeply by the ideals and morality of religion in studying the textbook. As a result, knowing about Gautama Buddha's Ahimsa (free from malice), amity, and compassion, means to a moral and righteous life, Buddhist philosophy, culture and tradition they will be able to make their life beautiful and caring. It is hoped that the students will be able to lead a religious life as well as be aware of their responsibility and duty in performing religious rituals and will be inspired by the spirit of universal welfare, patriotism and tolerance.

It may be mentioned here that due to the changing situation in 2024 and as per the needs the textbook has been reviewed and revised for the academic year 2025. It is mentionable here that the last version of the textbook developed according to the curriculum 2012 has been taken as the basis. Meticulous attention has been paid to the textbook to make it more learner-friendly and error-free. However, any suggestions for further improvement of this book will be appreciated.

Finally, I would like to thank all of those who have contributed to the book as writers, editors, reviewers, illustrators and graphic designers.

October 2024

Prof. Dr. A K M Reazul Hassan
Chairman
National Curriculum and Textbook Board, Bangladesh

Contents

Chapter One

Gautama Buddha'S Love for All Living Beings

Gautama Buddha was born more than twenty five hundred years ago from today. He was the founder of Buddhism. The followers of his religion are called Buddhists. We are the followers of Buddhism. In his childhood Gautama Buddha was known as Siddhartha Gautama. After attaining supreme enlightenment he became famous as Gautama Buddha. From his very early life Gautama Buddha had immense sympathy for all the living beings. He used to love all the living beings irrespective of small or big. His nursing and care saved many creatures from death. Many legends about Gautama Buddha's sympathy and love for living beings are available in books of Tripitaka. In this chapter we shall read about Gautama Buddha's love for living beings.

At the end of this chapter we shall be able to -

- Explain Buddha's love for living beings .
- Narrate the stories about Buddha's love for living beings.

Lesson: 1

Introduction to Gautama Buddha

Siddhartha Gautama was born in 623 B.C. at Lumbini Kanan of Kapilavastu. The name of his father was Shuddhodana and his mother was Mahamaya. They were the king and queen of Shakya Kingdom. The mother Queen Mahamaya died just after seven days of the birth of Siddhartha. Then the Queen Mahaprajapati Gautami took the responsibility of bringing up Siddhartha. She was the sister of the Queen Mahamaya. As he was brought up by his step mother Mahaprajapati Gautami the other name of Siddhartha was Gautama. He was born in the Shakya Dynasty, therefore he was also known as Shakya singha.

Many astrologers came to the royal palace hearing the news of the birth of Siddhartha. They found thirty two very good omens in the baby Siddhartha and predicted. the Prince will be either a sovereign king if he remains at home, or the wise Buddha if renounces the world. However, only the sage Asita told that the prince will be the wise Buddha.

Gradually, Siddhartha was growing up under the immense love and care of the Queen Mahaprajapati Gautami and the king Shuddhodana. The King appointed a number of scholars, thoroughly versed with various scriptures, as the teachers of the Prince. He acquired expertise in various types of calligraphy from them. Later he acquired skills in riding horse, driving chariot, sword fighting, art of warfare and many other learning areas. The Guru was surprised to observe the intelligence, merit and the power of recollection of the Prince. Within a few days the Prince became an expert in all scriptures and fine arts.

Thus in the royal environment the Prince grew up to adolescence. But from this adolescence period he was indifferent to all the royal pomps and pleasures. Very often he was seen absorbed in deep contemplation in solitude. The king Shuddhodana became anxious to see the Prince, indifferent to the pleasure and luxury and was spending days with great uneasiness remembering the prophecy of the astrologers. Gradually, the Prince grew into a young man. But the King noticed that the Prince was growing to be indifferent day by day. To make the Prince absorbed in pleasure and luxury the King ordered to arrange all kinds of merriments and recreations. But nothing could attract the prince. At last the King consulted with his Ministers. The Ministers advised him to give marriage to the Prince to lead him to the worldly affairs. So Siddhartha married Jashodhara through weeklong festivity. Jashodhara was also known as Gopadevi.

The spirit of renunciation that started from the early boyhood in the mind of Siddhartha, increased more in his youth. Siddhartha had no peace of mind even in the abundance of pleasure and luxury inside the palace. Once he felt the desire of city-tour. Knowing the desire the King announced the Prince would go on a city-tour and also ordered to clean all the roads and streets of the city. He also gave instruction that there should be no unpleasant objects to the sight of the Prince during travelling. The streets were cleaned and beautifully decorated according to the King's order. The Prince went out for the city-tour. At the first sight of the beautifully decorated city, the Prince felt that there was no suffering, pain or distress in the world. But after proceeding for a while the Prince saw an aged, feeble man with curved body walking with great effort supporting on a stick. Siddhartha said to the chariot-driver Channa, 'Who is he?' Channa said, 'An old man.' Siddhartha said, 'Shall all of us be old?'

Channa replied. "All of us will be old; this is the law of the world". Hearing this Siddhartha became sad and went back to the palace.

Next day, he again went out for city-tour. On the second day he saw a suffering sick person. Siddhartha asked Channa the cause of his suffering.

Channa informed him that this person was sick. Anybody can be sick of diseases at any time in life. Siddhartha went back to palace with depressed mind.

On the third day Siddhartha again went out for city-tour. He saw four persons carrying a dead body and a group of people were following them crying and lamenting. To his query Channa said. "All living beings must die. Nobody can avoid death. Age, disease and death are the ultimate fate of all living beings." With a depressed heart Siddhartha returned to the Palace again.

On the fourth day Siddhartha again went out for city tour. That day he saw a saint

wearing yellow robe, looking calm and dignified passing by slowly. As Siddhartha wanted to know about him, Channa said, "He is a chaste man free from all the bondage of life, seeking for ultimate peace by giving up all pleasure and luxury." Listening to Channa, Siddhartha became happy and went back to the palace with a determination to leave home.

Siddhartha's perception of Four Observances

Siddhartha was very worried about his renunciation. At that time he got the news of the birth of his son. Hearing the news anxious Siddhartha said,

"Rahu has been born, bondage has been created".

So the son was named Rahul. After the birth of his son Siddhartha was determined and said to himself, 'I'll leave this home soon giving up all the bondages.

The last glance of Siddhartha at Gopa Devi and the son asleep

Gradually he attained the age of twenty nine. It was the full moon of the month of Ashara. All were asleep inside the palace. At the time of departure Sidhartha entered into the room of Gopa to see her and the beloved son for the last time. He found Gopa with the infant son in her bosom in deep sleep. Once he desired to take the baby on his lap with affection. Immediately after he thought, if he took the baby in his lap the mother might wake up. In that case his departure might be stopped. So he came out of the room of Gopa silently controlling himself.

Afterwards, he instructed the chariot- driver Channa to bring the horse Kanthaka . Channa came with Kanthaka, and both of them left home riding on the horse. According to Buddhist literature this departure of Siddhartha is called 'Mahabhinishkramana'. After crossing the River Anoma Siddhartha asked Channa to go back with Kanthaka. Channa loved Gautama very much. He felt very sad. Siddhartha's favourite horse Kanthaka died there on the spot out of grief. Siddhartha reached Vesali on foot. He learned about yoga, meditation from the sages Alara Kalama and Ramputra Rudraka. But he wasn't satisfied. From there he went to Rajageha.

And then from Rajageha to the village Senani of Uruvela which was on the bank of the river Nairanjana. Here under the great banyan tree he started his hard meditation and spiritual endeavor. Six years passed in his meditation. At last on the full moon of Vesakha he achieved the supreme Enlightenment. Since then he is known as Buddha in the world. He was thirty five years old then.

Buddha preaching his religion to the five disciples

After achieving Enlightenment, Buddha first proclaimed his religion to the five disciples in Saranath. This is known as 'Dhamma chakka pavattana sutta'. Buddha proclaimed his religion for the next forty five years to end the sufferings and prevail peace towards all the living beings.

At the age of eighty, Buddha achieved 'mahaparinibbana' at the Shalbana of Kushinara.

Exercise
What are the '*Cari Nimittas*'?

Lesson: 2

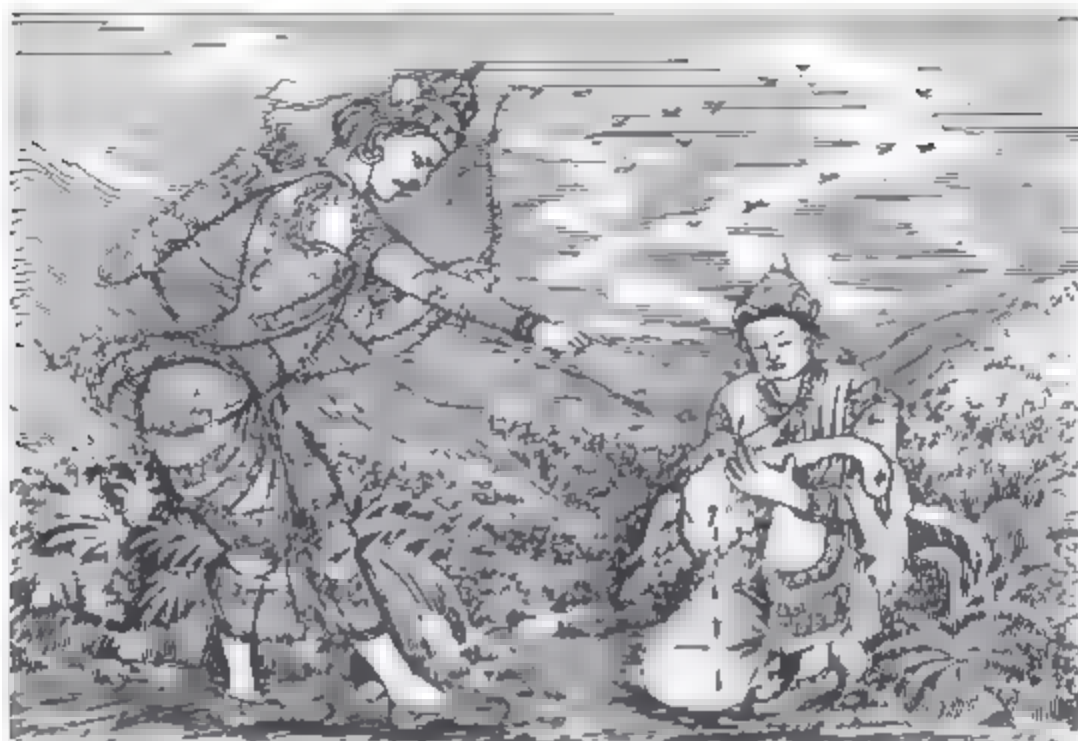
Gautama Buddha and his love for all living beings

The love for all living beings has been given the utmost importance in Buddhism. Gautama Buddha's life is full of love for all species. Buddha had immense love not only for human beings but also for all species in the world. 'May all the living beings be happy' — is the most significant prayer of the Buddhists. Buddha has announced his love for all living beings in all his speeches. Every Buddhist must obey the 'pancasila'. The first sila of Pancasila is — 'I am taking this vow that I shall abstain myself from killing living creatures'. This sila does not only express immense love for all kinds of creatures but also inspires us to protect all kinds of creatures. That's why we should not kill or prey an any creatures such as lion, elephant, deer etc. A story of Buddha's love towards all living beings is described below-

Siddhartha and the Swan

This is an event of his boyhood. One day Siddhartha was sitting in his garden all alone. A flock of white swans were flying in the sky. Suddenly a swan with an arrow on its heart fell right on his feet. The swan, wounded by arrow, was crying in pain. Siddhartha carefully took the swan on his lap. He pulled out the arrow from its body and gave proper medicines on its wound. With his utmost care soon the swan got well. Tears gushed out from the two eyes of the swan and it stared at Siddhartha in gratitude. Right then Siddhartha's cousin Devadatta appeared. And said that he should be the owner of the swan since his arrow had hit the swan. Siddhartha refused to give the swan back to Devadatta saying that

"Brother, the one who has saved life has more right over it than the one who has taken it. The bird was wounded but alive. I have saved its life. So the swan is mine. I can give you this Sakya kingdom yet I will not give the swan to you."

Then Siddhartha let the swan fly free in the sky.

Siddhartha is nursing the wounded swan

Exercise
Who is the owner of the wounded swan?
Give your opinion

Lesson: 3
Benevolence of Buddha

The meaning of the Pali word 'metta' in English is benevolence, friendship, loving kindness, love, good will, etc. Benevolence is a natural instinct or impression of human being. This is the opposite of jealousy or envy. Envy and jealousy create doubt and hatred between each other. In the consequence, the fire of envy burns in our heart. Then the mind of the human being becomes more dangerous than any ferocious animal. So he cannot hesitate to commit any crime like murder even. Benevolence makes mind kind, peaceful and free from jealousy. Goodwill drives away the anger, envy and ill notions, besides it awakens love and humanity towards all. Buddha said, 'Win anger through benevolence, win dishonesty through honesty, win misery through sacrifice and win the liar through truthfulness.' Buddha has also said, 'Show love and affection towards all the living beings as the mother protects her son's life sacrificing her own life.' A story about the benevolence of Lord Buddha is given below.

Gautama and a baby goat

One day, after the renunciation Siddhartha Gautama was going to Vesali from Rajageha. On the way he was attracted by the crying of a baby goat. Taking the baby goat on his lap he asked the shepherd,

"Where are you taking them?" The shepherd said, "I am taking these to the Royal Palace. Thousands of goats are to be sacrificed for gods in a gala ceremony."

The King Bimbisara arranged this ceremony in the hope of getting a son. He announced by kettle-drum throughout the country that all must bring their goats to the Royal Palace. Hearing this from the shepherd Samanera Gautama decided to go to the ceremony. He could not take it easily that the land of ritual would be flooded with the blood of so many innocent animals. There was a temple in front of the Royal Palace. The sacrificing ceremony was arranged in front this temple. The priests were reciting mystical verses. The sound of their recitation was suppressed by the crying of the goats. In this situation Siddhartha Gautama entered into the place of the great offering ceremony with the baby goat in his lap. Seeing him the King became glad. The King said,

"How fortunate I am that this young sage is also participating in my caremony."

Looking around for a while Siddhartha Gautama said to the King, "O great King, I have a prayer to you." Then the King said, "Tell me your prayer please. I will try my best to fulfill your prayer."

Then Siddhartha Gautama said,

"I want to save the life of these baby goats."

The King said,

"I have arranged this great offering ceremony according to the religious provision in the hope of getting a son. One thousand goats will be slaughtered here for sacrifice. Do not spoil my offering ceremony."

Siddhartha Gautama said, "Oh great King, I don't want to spoil your religious ceremony of offering. If your god is not satisfied without blood, then sacrifice me instead of these baby goats. For this you don't have to face the sin of homicide because I am willingly sacrificing myself." Gautama again said to the King Bimbisara, "Oh great king, listen to the crying of the baby goats. Your god will be more pleased to get human being instead of the animals. Therefore sacrifice me. Through this offering will be done, the baby goats will have also been saved." Saying this Samanera Gautama set free the baby goat from the altar and got ready to sacrifice himself.

Siddhartha is praying for the life of the baby goat in exchange of his life

Seeing this everybody became astonished. The priests stopped their recitation. Then a great change happened in the mind of the King Bimbisara. The King said, "Oh wise sage! I was misguided by vanity of aristocracy. You today showed me the way of truth. I am grateful to you." Saying this King ordered to set free all the goats and to stop killing the animals for religious offering in his kingdom forever.

Exercise

How did the baby goats get back their lives?

Lesson: 4

Gautama Buddha and the doctrine of Nonviolence

Buddha was the speaker of nonviolence. That is why Buddhism is called the religion of nonviolence. Generally the word nonviolence means not to be violent, to give up violence by body, mind and speech, not to do harm to anybody, to keep away from killing animal, to save all living beings, to show humanity, softness, kindness, compassion etc. Buddha said, "It is not enough to love oneself only, we should love all the living beings." Buddha initiated this doctrine. Here is a story about nonviolence.

The old mother and the wife

It was a story of long ago. There was a woman named Katyani who lived in a village. She had only one son. The son was very dear to her. She brought up him with great affection. The son used to take care of the aged mother. He used to feel the problem of his mother as his own. It can be said that the son used to take care of his mother very well. Thus both the mother and the son were passing days happily. One day the mother thought 'how long I will be alive'. Thinking that she got the son married to a beautiful bride. Even after marriage the son used to take care of his mother same as before. To see such love towards mother, the beautiful wife felt very jealous. But she could not show the jealousy to her husband. The jealousy of the wife was increasing day by day. She used to quarrel with her husband out of jealousy. One day during quarrel the wife said to the husband, "It is not possible for me to live with your mother. Ask her to leave or I will leave you."

In order to satisfy his wife the son against his will said, "Mother! You quarrel with my wife every day. You may go away anywhere you like." Being sad, the mother took shelter in a relative's house. She managed her livelihood by working hard day and night.

One day the wife gave birth of a son. Hearing the news the mother became very happy. But it hurt her feelings. She thought, 'I haven't seen my grandson yet. I have been driven out of my house without any fault. Is there no justice in the world?' So she grieved over it. The mother decided to worship. For this she decorated flowers, water, incenses and candle light on a plate. Meanwhile Indra, the king of gods, saw how helpless the mother was and so he appeared in the disguise of a Brahmin.

Brahmin said, "What are you doing old lady?"

The mother replied, "I'm worshiping."

Then the mother explained everything about her son and daughter in law to Indra.

Indra told her not to worry and that her son and daughter in law's mind would be

changed very soon because they had a son too. Then he told her that he was Indra, the king of gods. Then he told her to go home.

The mother paid her tribute to Indra and left for home. By this time her daughter-in-law did not have the violent attitude any more. She was not angry anymore. When the mother was half way home she saw her son and daughter-in-law were coming to her along with her grandson. The son gave the grandson to his old mother. They both told her, 'This is your grandson.' The daughter-in-law apologized to her. They took their old mother home. They forgot violence and started living peacefully and happily.

Exercise
Write the meaning of the word 'nonviolence'
Describe the bad effects of violence

Exercises

Fill in the gaps

1. The other name of Siddhartha was -----
2. Many ----- came to the royal palace by hearing the news of the birth of Siddhartha.
3. Jashodhara was also known as -----.
4. The ------ has been given the utmost importance in Budhism.
5. ----- had immense love not only for human beings but also for all the other species in the world.

Matching

Left Side	Right Side
1. The priests	Siddhartha became happy
2. The swan, wounded by arrow	in the abundance of pleasure and
3. Listening to Channa	luxury inside the palace
4. The streets were cleaned and beautifully decorated	stopped their recitation
	according to the King's order
5. Siddhartha had no peace of mind even	was crying in pain

Short Questions

1. Why is Siddhartha called Gautama?

2. What were the subjects that Siddhartha learnt?
3. Where did Buddha preach the Dhamma Chakka Pavattana Sutta?

Descriptive questions

1. Narrate the story Siddhartha and the Swan about the love towards all the living beings.
2. Explain the story about Buddha's doctrine of Nonviolence.
3. Write in your own words the story of Samanera Gautama and the baby goat.

Multiple choice questions

1. Who hurt the bird in sportive mode?

a) Siddhartha b) Rahul
c) Devodatta d) Priest

2. Why did the King Bimbisara celebrate the offering ceremony?

a) In the hope of getting a son b) to bring the baby goat to the palace
c) To spread the Kingdom d) to wish welfare of the Kingdom

Read the passage below and answer the questions no. 3 and 4:

Ripon Barua and Sumon Barua are step brothers. The wife of Ripon Barua was a talent and the master of all trades. Therefore, the wife of Sumon Barua started treating negatively with her in various ways.

3. What can be said about the behaviour of the wife of Sumon Barua according to the Buddhist terminology?

a) Violent attitude b) Hostile attitude
c) Angry attitude d) Jealousy

4. The teaching of Buddhism regarding the change in the behaviour of Suman Barua's wife is -

i. To practise nonviolent attitude towards all living beings
ii. To think good all time
iii. To show deep love and affection towards every animal

Which one is correct?

a) i b) i and ii
c) ii and iii d) i, ii and iii

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Creative Questions

1. While going to town Bijoy Chakma saw a street-child hurt by a car. He couldn't bear the sight. So, he brought the child to the hospital for treatment. He handed the child over to its mother after his recovery.

   a. What did Siddhartha see on the fourth day of his city tour?

   b. How were the attitudes of the son and the wife changed? Explain.

   c. What virtue of Siddhartha has been reflected in the behaviour of Bijoy Chakma? Explain.

   d. What may be driven away from the mind of Bijoy Chakma because of that virtue? Analyze.

2. **Event-1**

   The Venerable Monk (Bhante) gave instructions in the funeral of Ratan Barua, "Everything of the world is temporary and full of sufferings. The ultimate fate of life is death. Nobody can stop death."

   Event -2

   Joy Chakma was pleased to see the Pindacarana and the recitation of sutra by the Bhikkhu Sangha in the Rajvanavihara. He realized a change in his life. Consequently he felt disregard towards domestic life. With the permission of his parents he was initiated into monastic life renouncing the worldly life.

   a. What did Siddhartha Gautama achieve at the Full Moon of Vesakha?

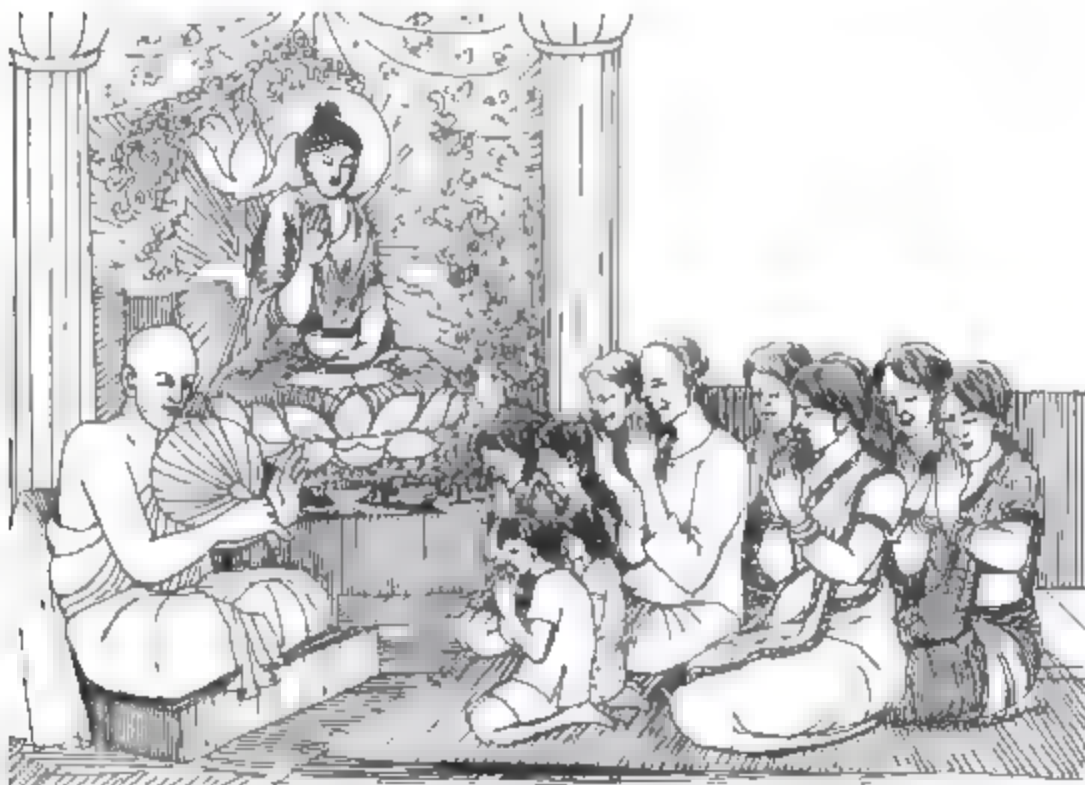
   b. Why should we practise compassion for all the living beings?

   c. What is reflected by the reference of the Event-1 of the four nimitta? Explain.

   d. Analyze the result of the path followed by Joy Chakma in the Event 2 in the context of religion.

Chapter Two

Vandana

Vandana or Prayer is one of the daily activities of the Buddhists. Prayer is a process of recalling and following the good virtues. The religious, the wise and the virtuous persons are worthy of prayer. The human mind is always involved in the sin of greed jealousy and follies. Prayer drives away the darkness of mind and awakens the respect towards Three Gems (Triratana). Buddha said that it is possible to cross the great flood by respect. As the milk of mother is essential for the growth the of the human child, so is prayer necessary to achieve widening of heart. In this chapter we shall read about the merits, rules of vandana, the verses to prayer dantadhatu, Sapta Mahasthana and mother and father.

The devotees at prayer

At the end of this chapter we shall be able to-

- Say about Prayer.
- Describe the rules of Prayer.
- Explain the merits of Prayer.

Lesson: 1
Prayer and the Merits of Prayer
Prayer

There are various meanings of the word 'Prayer', such as adoration, veneration, salute, respect, devotion, submission, offer, respect, prayer, service, praising songs, paying tribute etc. Basically paying tribute and showing respect to the elders as well as praising the elders and the wise are known as Praying.

The word 'Buddha' means wise. He was a human being. He is known as the Enlightened Man. Besides, he had infinite virtues. That is why we Pray to Buddha. The objectives of Prayer are to praise the infinite virtues of Buddha, paying respect and following the values of Buddha which can help us to build a beautiful life.

We not only pray to Buddha, but also pay tribute to the Religion (Dhamma) initiated by Lord Buddha. We pay tribute to the great 'Sangha' established by Buddha. We pay tribute to Buddha's 'tooth relic'. We pay tribute to the seven great places. We pay tribute to 'Bodhi Tree', 'Cetiya' and different holy places. We pay tribute to our parents. Praying is a daily activity of Buddhists.

We can pray in *Vihara* or at home in front of Buddha's statue. If Vihara is near to home, it is better to offer prayer in Vihara. If Vihara is far from home, we should go there sometimes. It is good to pray with parents, siblings, cousins and friends. These types of worships are called group prayers. Group prayers strengthen mutual relationship, sympathy and friendship and increases adoration.

The Merits of Prayer

The impact of prayer in human life is infinite. There are many merits of prayer. Mind is purified through prayer, merit is achieved through prayer. Holy conscience is achieved through prayer. Restless mind becomes peaceful and controlled. Greed, envy and addiction go away. Prayer helps us to get rid of bad and illegal works. Prayer stops us from telling lies and inspires to speak the truth. Honest thoughts come to mind. It inspires to do good works. It increases memory and diligence. It makes us interested to help others. Through prayer one can achieve good moral character. One can find happiness in both here and in the next world. Prayer arouses the friendliness in our heart. Thus to build a happy and beautiful life it is necessary to pray every day.

Exercise

Explain the meaning of the word 'worship' (Vandana).

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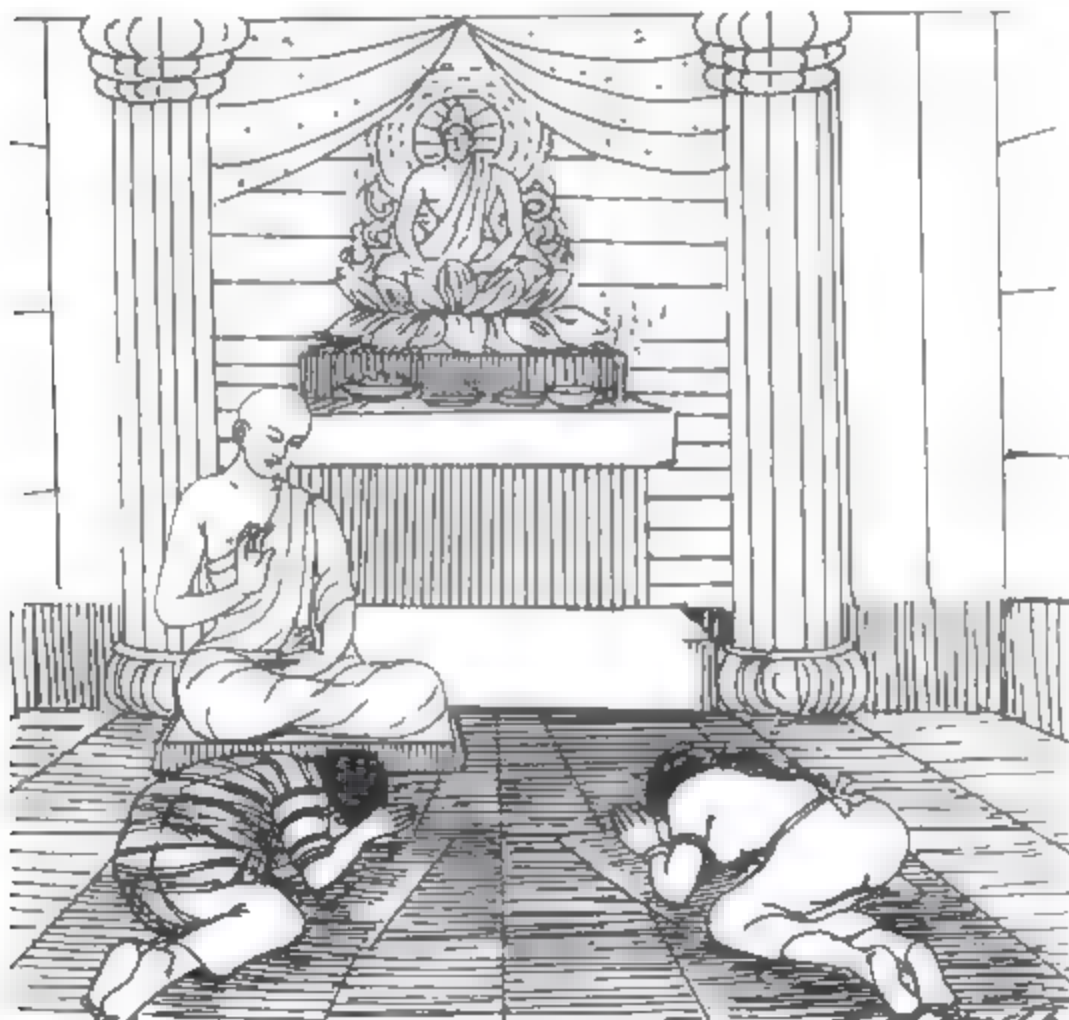
Lesson 2

The rules of prayer

We have to follow some rules before and while praying, such as face, hands and feet should be washed properly before prayer. Neat and clean clothes should be worn. This way both mind and body get purified. Praying with pure mind and body increases concentration. While praying one should kneel down in front of Buddha's statue or picture. Then enclosing two hands the verses of the prayer are recited with deep concentration. The recitation should be clear. One has to submit with devotion by touching forehead on the ground every time after the recitation of each verse.

Girls and boys are offering tributes.

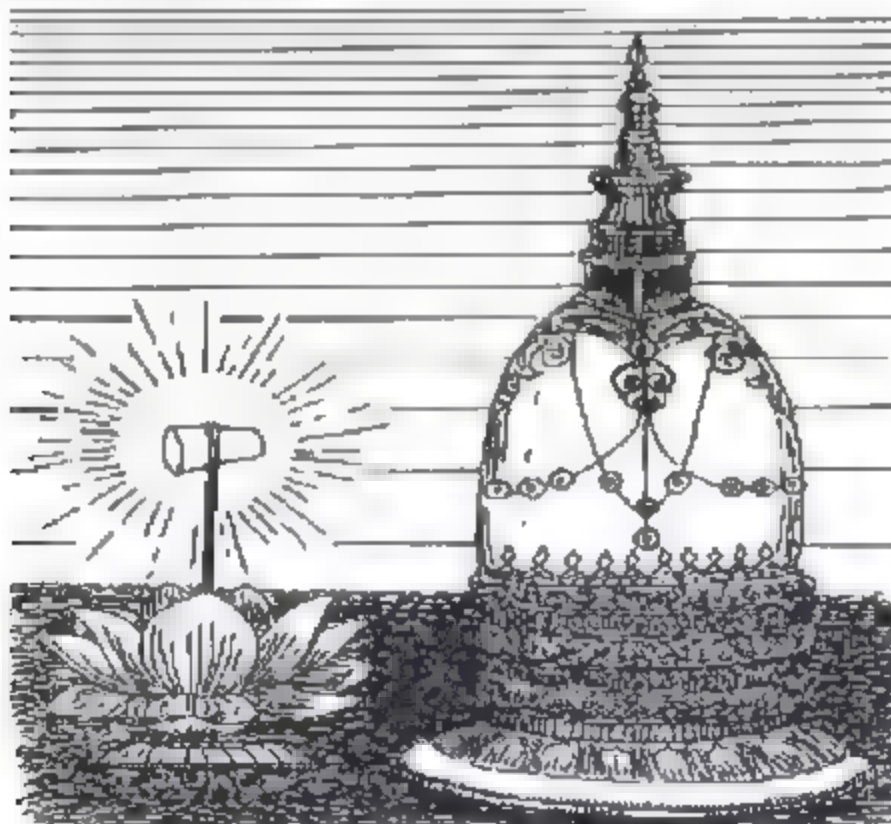
Now we shall learn the prayers of holy tooth relic of Buddha, Sapta Mahasthana, and mother and father.

Lesson: 3

Homage to the Holy Tooth Relic

Buddha's different relics and bones are very sacred to the Buddhists. Tooth relic is one of them. It is known that Buddha's tooth relics are kept carefully in four places. The prayer of tooth relic in Pali is stated below

Eka datha Tidasapure, eka Nagapure ahu
Eka Gandhara visaye, ekasi puna Sihale,
Catasso ta mahadatna Nibbana rasadipika
Pujita naradevehi, tapi vandami dhatuyo

Translation: Buddha's one tooth is in Tridashalaya, one is in Nagalok, one is in the kingdom of Gandhara, one is in Sinhala Island. These four great teeth give the taste of Nirvana and are worshipped by man and gods. I am also praying to those four teeth relics with great respect

Buddha's tooth relic preserved in casket

Exercise

Recite the prayer of tooth relic in a group. (Group work)

Lesson:4

Tribute to the Seven Great Places:

After attaining Enlightenment, Buddha stayed in the seven places around Bodhi Tree for forty nine days. In those days sometimes he was in meditation. Sometimes he walked around. Sometimes he thought about the new religion innovated by him. All these seven places around Bodhi Tree have been identified. These seven places are called the Seven Great Places. The seven great places are

Bodhi Palanka: The seat where Buddha was sitting while attaining Enlightenment is called Bodhi Palanka.

Animesha Place: Animesha place is situated a little bit north-eastern corner of Bodhi Palanka. Buddha stared at the Bodhi Tree unblinking for seven days to thank Bodhi Tree from this place. So this place is known as Animesha Cetiya.

Cankramana Place: The place in between Bodhi palanka and Animesha place is known as Cankramana Place. Buddha had done Cankramana Place walking here. That is why it is called Cankramana place.

Ratna Ghara: Ratna ghara is placed direct in the north-west side of the Bodhi Palanka. Buddha did meditation in this place.

Ajapala Nyagrodha: This is situated straight to the east side of Bodhi Tree and to the south of the Animesha place. The shepherds used to sit here. That is why it is known as the Ajapala Nyagrodha. Buddha did meditation here.

Mucalinda Place: This is in the south-east side of Bodhi Palanka. This was the home of Nagaraja. While Buddha was meditating here, Nagaraja protected him from mosquitoes, flies, storm, rain etc. by wrapping around his body.

Rajayatana Place: This is a little bit south-east side of Bodhi Palanka and to the north of Mucalinda place. This is known as Rajayatana place because there was a holy tree called Rajayatana. Buddha also meditated here for seven days.

These seven great places associated with Buddha's memory are very dear to Buddhists. That is why Buddhists pay homages to these seven great places. The seven great places prayer is stated below.

Paṭhamam Bodhipallagkam, dutiyam Animisamping ca

Tatiyam Cagkamanam settham, catuttham Ratanagharam

Pajcamam Ajapalanca, Mucalindanca chatthamam

Sattamam Rajayatanam, vande tam Bodhipadapam

Translation: Firstly to the Bodhipalanka, secondly to the Animesha Place, thirdly Cankramana Place, fourthly to the Ratana Ghara place, fifthly Ajapala Nyagrodha tree, sixthly to Mucalinda Mula, and seventhly to Rajayatana along with the Bodhi-tree , I am paying homage with due respect

Exercise
What are the seven great places?

Lesson: 5

Tribute to Mother and Father

Mother and father are most adorable to the children. Without mother and father we could not be able to see the beauty of the world. The affectionate mother suffers unlimited by carrying offspring for ten months. Then she shows the light to them. The father with great love and affection nourishes and looks after the sons and daughters. The parents always wish welfare to their offsprings. The Buddhists pay tributes with great respect to these great well wishers. The verses of tributes to mother and father are given below.

Matri Vandana ***(Tribute to Mother)***

Katvana kaye rudhiram khiram ya sineha purita

Payetva mam samvaddhesi vande tam mama mataram

Translation: I am paying tribute to the loving mother who nourished me with her breast milk that sprang out of her blood and affection

Pitri Vandana ***(Tribute to Father)***

Dayaya paripunnova janako yo pita mama

Posesi buddhim karesi vande tam pitaram mama

Translation: I am paying homage to the father who is full of kindness, nourished me and helped me to expand knowledge and intelligence

Exercise
Recite the verses regarding tribute offering to mother and father (Group work).

Exercises

Fill in the gaps

1. Prayer arouses the ------- in our heart.
2. He had ---------- virtues.
3. We also pay tribute to the ------- initiated by Lord Buddha
4. Mother and father are most ------- to the children
5. Buddha's various bone relics are very ------- to the Buddhists

Matching

Left side	Right side
1 Group prayers	increases concentration
2 The father and mother always	should be clear
3 Praying with pure mind and body	'danta *dhatu*'
4 The recitation	strengthen mutual relationship
5 We pay tribute to Buddha's	wish welfare to their offspring

Short Questions

1. What do you understand by Prayer?
2. Write the prayer of Lord Buddha's Dantadhatu in English
3. What is meant by group prayer?

Descriptive Questions

1. Discuss the rules and merits of prayer
2. Translate & discuss the tribute to mother and father in English.
3. Describe the Seven Great Places in detail

Multiple Choice Questions

1. What is the meaning of "Buddha"?

a) Wise b) Profoundly learned

c) Worldly knowledge d) Common sense

2. The impact of prayer is unlimited on human life, because with this–

i. Affection increases

ii. Mind becomes pure

iii. Merit is acquired

Which one is correct?

a) i and ii b) i and iii

c) ii and iii d) i, ii and iii

Read the text below and answer the questions no. 3 and 4:

At the full moon of Ashara, Ratan Barua with his family paid tribute to Lord Buddha in the Vihara. Then altogether they took Pancasila after offering respect to the Monk (Bhikkhu).

3. What kind of prayer was done by Ratan Barua?

a) Group prayer b) Individual prayer

c) Tribute to tooth relic d) Tribute to Seven Great Places

4. According to Buddhism the result of that activity -

i. Strengthens the relationship between each other

ii. Makes wealthy

iii. Strengthens the attitude of sympathy and friendship

Which one is correct?

a) i and ii b) i and iii

c) ii and iii d) i, ii and iii

Creative Questions

1

Meditating Gautama under the Tree of Rajayatana

a) How many great tooth relics of Lord Buddha are worshiped by gods and human being?

b) Write the cause of the naming 'Rajayatana

c) Which one of the Seven Great Places is shown here by the picture of Lord Buddha?

d) Explain the merits of paying tribute to that place in the context of the place described in the stem

2 Pratya Barua is a student of class six He collects flowers early in the morning He offers respect to Lord Buddha placing these flowers in front of the statue or the picture of Buddha In the evening he worships Buddha with candle and incense All are pleased with his behaviour

a) Where is the Ratanaghara Place?

b) Why should we pay tribute to father and mother with great respect?

c) What can be said about the behaviour of Pratya Barua according to Buddhist term? Explain.

d) What results will Pratya Barua enjoy for that behaviour in the present world and afterwards? Explain.

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Chapter Three
Sila

Buddhism gives much importance to rules and discipline. Sila or precept is the foundation of the rules and discipline. Therefore, it is the earnest duty of the followers of the Buddhism to observe sila. There are instructions of observing sila for both laities and Bhikkhus in the Buddhist scriptures. To build a beautiful and sacred life we have to practise sila. In this chapter we shall read about the daily observable silas, the rules of observing precepts and the necessity of observing precepts.

At the end of this chapter we shall be able to-

- Describe sila
- Explain the necessity of observing sila
- Say the five precepts (Pancasila) in Pali and English
- Identify the ways to abstain from immoral actions through observing five precepts

Lesson: 1
Introduction to Sila

The meaning of the word 'sila' is behaviour or character. It has different meanings, such as rules, ethics, self control, good attitude, shelter, discipline etc. The physical, vocal and psychological control is called sila. It is compulsory to observe sila to build a moral life. Gautama Buddha introduced sila to make man's character amiable. By following silas introduced by Gautama Buddha we can practise morality in daily life. Those who practise sila are called silavana.

There are many types of silas in Buddhism. The lay devotees follow Pancasila or the five precepts. Those who observe Uposatha (fasting) have to follow the Astasila or eight precepts. Therefore, Astasila is called the Uposatha Sila also. The Samaneras follow the Dasasila or ten precepts. Therefore, Dasasila is called *Pabbajjasila also.*

Exercises
Write the meaning of 'sila'

Lesson: 2
The Daily Observable Sila

The silas we have to observe everyday are called Daily Observable Sila. Five Precepts are to be daily followed by the Buddhists. There is no specific time or place to observe these. They are always and everywhere to be observed.

The first precept restrains us from killing living beings. One has to suffer infernal punishment from one birth to another for killing living beings.

Everybody loves his or her own life. Therefore, one should not hurt or kill anyone. The first precept not only restrains us from killing living beings, but also teaches to be abstaining from doing harms to every living being directly or indirectly. This precept inspires us to protect all the living beings irrespective of all discriminations.

The second one prevents us from theft. Theft is also a social crime. One has to suffer legal punishment and loss of fame for theft. The family is also victimized. Therefore everyone should abstain himself from theft. No one should take any book, exercise book, pen or pencil of others in the class without consent. The second one of the five precepts not only prevents us from theft but also teaches us to lead a life with honest earning free from greed.

The third precept teaches us to abstain from lust. This precept inspires human beings to lead a moral life avoiding all the immoral activities. As a result, the family life and the social life can be safe.

The fourth precept teaches us to abstain from telling a lie. Everybody hates, dislikes and does not believe the liars. Liars are looked down upon everywhere. This precept also teaches us to abstain from telling unpleasant, unfavorite, rough, unimportant words, abusing others and to conceal the truth. As a result, the body, speech, and mind remain pure.

The fifth precept teaches us to refrain from alcohol and drugs. The ability of reasoning is destroyed by taking drugs. The conscience, intelligence and the sense of right or wrong are destroyed. Health, wealth and honour are lost. The addicted persons harm people by doing various evil deeds. Even they may die being attacked by incurable diseases. Nobody likes the drug-addicted persons. As they suffer in this life, they face internal suffering after death. Smoking is also very harmful as well as drugs. Therefore, everyone should refrain from smoking and taking drugs.

Exercise

Explain the second and fourth precepts of the Five Precepts (Pancasila)

Lesson: 3

The necessities of observing Sila

Sila is the source of all the noble deeds. Sila is the safe-guard. Sila is the precious wealth in human life. It is not possible to control oneself without observing sila. It is not possible to lead the life towards the true path. Without observing sila it is not possible to lead moral life. If somebody does not follow sila, he or she loses all the rationality, consideration and intelligence. There is nothing like sila to do good for oneself as well as others. By observing sila mind becomes calm. If the mind is calm, it is possible to keep away from immoral deeds. Sila can make a man great and the best

of all. It is possible to increase peace and discipline in family as well as to confirm friendship and amity between each other by observing sila. Through this the awareness of responsibility and duty towards society and the state can be increased. Whatever good, true and beautiful is found, it is available in sila. All the great and noble persons followed sila. Therefore, the necessity of observing sila is infinite.

Exercise
What changes does sila bring in human life?

Lesson: 4

The Rules of Taking Five Precepts

One should wash face, hands and legs very well and wear clean clothes before taking five precepts or Pancasila. Thus the mind can be purified and calm. One has to kneel down with the hands together while taking five precepts.

Prayer for five precepts to the Bhikkhu

Prayer for Five Precepts (Pali and English)

To receive Five Precepts one has to pray for this towards a Bhikkhu. The prayer in Pali is given below-

The Prayer for Five Precepts (Pali)

Okasa aham bhante tisaranenasaha pancasilam dhammam yacami anuggaham katva silam detha may bhante.

Dutiyampi, Okasa aham bhante tisaranenasaha pancasilam dhammam yacami, anuggaham katva silam detha may bhante

Tatiyampi, Okasa aham bhante tisaranenasaha pancasilam dhammam yacami, anuggaham katva silam detha may bhante

Learning Technique

1 One has to repeat the prayer saying dutiyampi
2 One has to repeat the prayer saying tatiyampi
3 One has to say 'aham' and many have to say 'mayam' instead of 'aham' to pray Pancasila Accordingly one has to say 'yacami', many have to say 'yacama'
4 While pronouncing in pali 'a' (akaranta) should be pronounced instead of 'ā' (okāranta)

Translation in English:

O Bhikkhu! Give me permission I am praying for Five Precepts together with Tisarana O Bhikkhu' please give me the Five Precepts

Second time

Third time .

Bhikkhu yamahang vadami tang vadetha (Repeat exactly as I say)

The receiver of sila ama Bhante (yes bhante)

Bhikkhu: Namotassa bhagavato Arahato SammasmBuddhssa (I am paying tribute to the Arahant Sammyak Sambuddha)

The receiver of sila Namotassa bhagavato Arahato SammasamBuddhssa (Three times) Then the Bhikkhu will ask to take Tisarana.

Trisarana

Buddhang saranang gacchami (I am taking shelter of Lord Buddha)

Dhammang saranang gacchami (I am taking shelter of Religion)

Sanghang saranang gacchami (I am taking shelter of Sangha)

Dutiyampi…

Tatiyampi

Bhikkhu: saranagamanang sampannang (taking shelters is completed)

One who desires sila Ama bhante (yes bhante)

Now the Bhikkhu will give the sila and the receivers of the sila will repeat after him.

Lesson: 5

Five Precepts (Pali and English)

Pancasila (Pali)

Pānatipata veramani sikkhapadam samadiyami
Adinnadana veramani sikkhapadam samadiyami
Kamesu micchacara veramani sikkhapadam samadiyami
Musavada veramani sikkhapadam samadiyami
Sura meraya majja pamadatthana veramani sikkhapadam samadiyami

English:

I undertake the rule of training to refrain from killing living creatures

I undertake the rule of training to refrain from taking what is not given

I undertake the rule of training to refrain from sexual immorality

I undertake the rule of training to refrain from false speech

I undertake the rule of training to refrain from drugs and intoxicants.

Exercise
Demonstrate the five precepts prayer in Pali (Group work)

Lesson: 6

The Merits of Observing Pancasila

There are many merits of observing sila, such as Sila-

1. Refrains us from killing, theft, adultery, telling lies and taking drugs
2. Removes the darkness of mind
3. Keeps mind calm and controlled.
4. Makes character beautiful
5. Makes us reasonable in speech.
6. Makes us gentle and amiable
7. Refrains us from immoral activities and sinful acts
8. Inspires us to do honest deeds.

About the merits of observing sila Buddha says, 'the fragrance of flowers only blows towards the air not against the air But the praises of a silavana person blow both towards and against the air Killing, theft, adultery, telling lies, and taking drugs all these unwholesome deeds corrupt the personal life The corrupt person creates many kinds of indiscipline and misdeeds in the family and the society On the other hand, the silavana person refrains himself from all the unwholesome

deeds. As a result, the family life and the social life become beautiful and happy Therefore, all should obey and practise the sila

> **Exercise**
> What did Buddha say about the merits of observing sila?

Exercises

Fill in the Gaps

1 The meaning of the word 'sila' is behaviour or -------
2 Those who practise sila are ———.
3 One has to --------- with the hands together while taking five precepts
4 Thus the mind can be purified and --------
5 Five Precepts are to be --------- by the Buddhists

Short Questions

1. What do you understand by sila?
2 What do you understand by Pancasila?

Descriptive Questions

1 Write the prayer of Pancasila with the translation in English
2 Discuss the first sila and the fifth sila
3 Describe the merits of Pancasila

Multiple Choice Questions

1. Which one is daily observable sila?

a. Pancasila b. Austasila
c Dasasila d. Arthasila

2. Through observing sila one can-

i. lead a disciplined life
ii. make character beautiful and pure
iii. be developed financially

Which one is right?

a. i and ii b. i and iii
c ii and iii d. i, ii and iii

Read the text below and answer the questions no. 3 and 4:

Minucing Marma often takes pen pencil or exercise books from the bags of her friends without seeking their permission She never feels sorry for it.

3. Which principle of Pancasila is violated by Minucing Marma?

a. telling lie	b. theft

c. adultery	d. taking drugs

4. . Changing that behaviour Minucing Marma can get merits to be-

i. inspired to lead life free from greed

ii. calm & controlled

iii. polite and gentle

Which one is right?

a. i	b. ii

c. i and ii	d. ii and iii

Creative Questions

1 Pritimoy Chakma is a successful farmer He supports his family by selling agricultural products He never takes chance of deceiving or falsehood while selling goods in the market The villagers are pleased with his behaviour

a. How many types of silas are there?

b. What are daily observable sila?

c Explain the sila, that is practised by Pritimoy Chakma in the light of the textbook

d Analyse the merits that can be enjoyed by Pritimoy Chakma by practising sila in the light of textbook.

2 Pratima Barua is a virtuous lady Every day she goes to Vihara to pay tributes towards Buddha, Dhamma and Sangha She keeps herself abstained from killing animals, theft, adultery, and taking drugs Besides she observes sila during new moon, full moon day, and the eighth day of either fortnight of a lunar month.

a What is the meaning of the word sila?

b Mention the prayer of daily observable sila either in Pali or in English

c What kind of devotee is Pratima Barua? Explain

d According to the behaviour described in the stem Pratima Barua will get good result in this life and the next- justify the comment according to the text book

Chapter Four

Dana

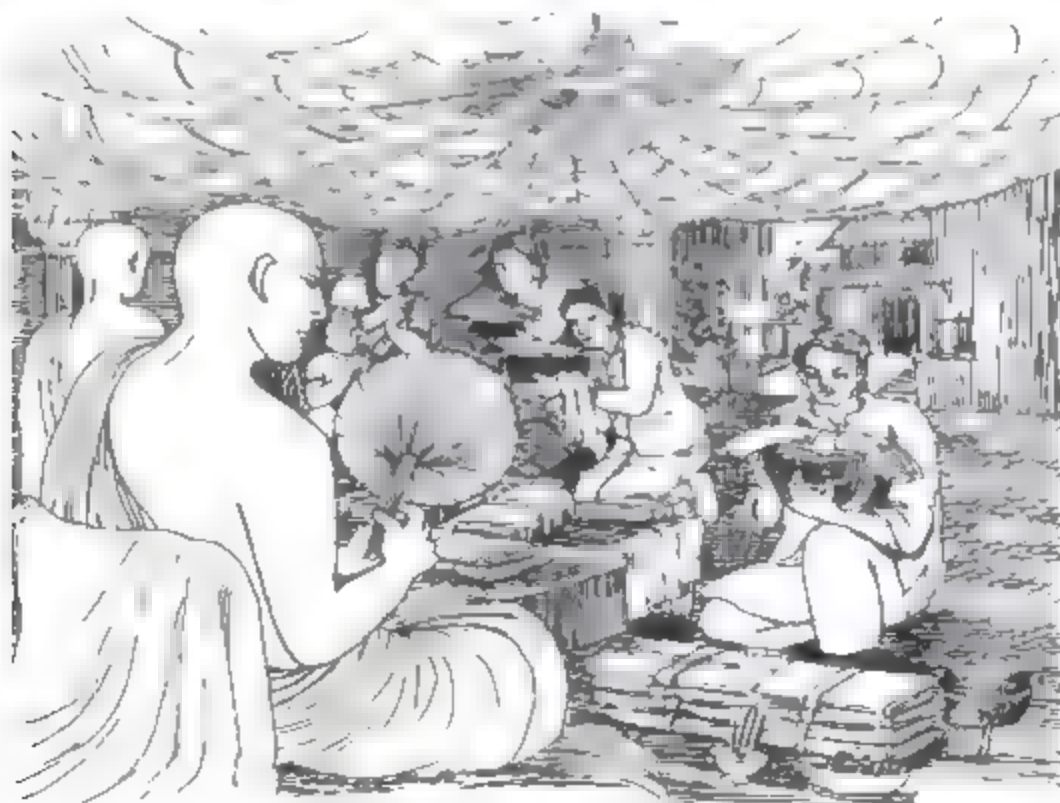
Dana or Charity is one of the good deeds done by man. Generally charity is to give something to somebody unconditionally. For example, to give warm clothes to the poor people to save themselves from cold in the winter is a charity. To donate blood to a sick person is another example of unconditional charity. That means when we do not expect any return by donating something to somebody is called charity. The person who donates is called donor. We find many around us who donate. Charity is a sacred service to help others because the objective of charity is to help others. From the daily necessities like food, clothes, house for shelter, medicine, money, various body parts, kidney, blood, eyes, even life also can be donated or sacrificed. Therefore, charity is a noble deed. Charity is considered one of the good performances in Buddhism. There is a special explanation of charity in Buddhism. In this chapter we shall read about Buddhist charity.

Donation of warm clothes to the people shivering with cold

At the end of this chapter we will be able to-

- Describe the characteristics of Buddhist charity
- Give description of different charitable objects.
- Explain the merits of charity

Lesson: 1
Charity in Buddhism

Anything given is called Dana or donation. But charity should be selfless and unconditional. The person who donates should be free from self interest. By donating food to a hungry person or donating clothes to a person stricken with cold we cannot hope any return. There is no interest for the donor. We usually donate the daily necessary things to the Bhikkhus formally or informally. Such donations are selfless. We usually serve the sick people with medicine, nursing, blood and by giving financial supports. There is also no self interest for the donor. There are not only the stories of the charity by human beings, the stories of charity by other animals are also available in the Buddhist scriptures which can be known by reading the life of Lord Buddha and the Jataka. Such as when Buddha was staying at the forest of Paraleya a monkey and an elephant used to serve him with honey and fruits. They are famous for their charitable performance in the Buddhist Literature. If we observe the nature we see that the trees give shadow, flowers give beauty and fragrance endlessly, rivers give sweet water abundantly. From these examples of endless charity for others we can realize the greatness of charity.

A religious charitable function

In Buddhism Charity has certain characteristics. The followers of Buddhism not only donate to human beings but also to the animals, birds and invisible beings. In Buddhism metta or loving kindness is offered. Metta is praying for every one's good. Offering metta to all living beings is a significant characteristic of charity in Buddhism. Charity does not only depend on ability. If a rich man does a lot of charity but does not have the purity and metta in mind, his charity will not be appropriate. While doing charity the Buddhists have to consider the objects being given, the qualities of the donor and the receiver. The things to consider about charity are 1. Object property 2. Mind property 3. Receiver property

The object property: Honestly earned assets should be donated. Better result can be achieved through this. The donation honestly earned money or objects is called the best charity. Therefore, the objects from honest earning are the object property.

Mind property: The mind should be pure and full of loving kindness while donating. Buddha said, that the wholesome deeds coming out of generous mind are the best deeds. The charity free from greed, jealousy, violence, ignorance and narrowness is the mind property. Such donation is the best charity.

Receiver property: To practise sila is one of the characteristics of charity. The better effect of charity depends on the charity of the person committed to sila and the receiver committed to sila. The receiver committed to sila is the fittest person of offering donation. Therefore the appropriate person to offer donation should be selected during charity. Giving donation to a virtuous and silavana person is considered to be the best charity. The silavana person is called the receiver property.

The characteristics of the donor:

1. The donar should have deep faith in charity and the merits of charity.
2. The donor should offer donation with great care and should not disregard the offered object and the receiver. The donor should donate all by himself.
3. Both miserly attitude and attachment to the offered objects should be excluded.
4. The appropriate person should be donated in the appropriate time.
5. The donor should not think himself superior to the receiver, nor think the receiver lower than him.

Considering the characteristics of the donor mentioned above the donors are divided into three groups. They are-

1. Danadasa
2. Danasahaya
3. Danapati

Danadasa: The donor who donates the food worse than he takes himself is called danadasa.

Danasahaya The donor who donates what he takes himself is called danasahaya

Danapati The donor who donates better than what he takes practising self-control is called danapati.

Exercise
What are the special features of dana?
Mention the qualities of a donor for charity

Lesson: 2

Things that can be donated

The Buddhists usually donate through different religious ceremonies in small and larger scale These ceremonies can be observed individually and cooperatively The charity is also possible without any formalities Anything which is offered to someone is a thing of donation. There is a description of ten objects that can be donated in the Pali verse such as :

Annang panang vatthum yanam

Malagandha bilepanam

Seya vasatha padipeyam

Danabayu iye dasa.

English Translation: Food, water, clothes, vehicles, garland or fresh flowers, soap, shelter, bedding materials, candles etc are the best objects to be donated Besides we can get an idea about such objects from the life of Buddha, Jataka and ethical verses

It is mentioned in the Jataka named 'Vessantara' that the king Vessantara donated his kingdom, wife son and daughter He donated himself also Thus he fulfilled the Dana Parami The episode of donating body and eyes are also found in the Sibi Jataka The maid Puma donated her meal, a piece of burned bread to a Samanera with profound respect Pancapapa donated even one lump of soil to a Samanera and it is found in the Kunal Jataka So, any daily needed things can be donated with the mind full of respect for the benefit of others Necessary objects are donated to the Bhikkhu Sangha through religious ceremonies The necessary objects are also donated to the helpless and needy people and other animals in danger and calamities The ordinary daily necessities including medicine and the organs of the human body can also be donated But the donated objects should be honestly earned. It is learnt in previous lesson that the Buddhists also donate their virtues earned by honest performances.

Buddhist Bhikkhus donate their virtues to the devotees during giving religious instructions The Buddhist men and women donate their acquired virtues to their relatives alive and dead, friends, relatives' known and unknown, gods and spirits, even towards the enemies. The Buddhists donate metta or loving kindness to all the living beings by saying 'sabbe sattva sukhita bhavantu' We know knowledge is

precious and never ending, If it is donated it increases So, virtues also increases when donated and it never perishes

Exercise
Make a list of the objects that can be donated (Group Work)

Lesson:3

Stories of charity

Now we shall read a story of Bodhisattva's charity Many many days ago there was a king named Bharat. He performed the duties of the king perfectly He took care of the subjects as his children He satisfied the poor, travelleers, beggars and the needy persons with great charity He had a scholar and learned queen named Samudra Vijaya Once the King thought when he was visiting his Danasala (charity house), "Many bad and greedy persons enjoy what I donate I do not feel satisfied with this. I want to donate the silavana Pacceka Buddhas But they live in the State of Himavanta. How can I invite them?' He discussed the matter with the queen The queen said to the king, "Do not worry at all We will invite the 'Pacceka Buddhas' with flower and when they will arrive we shall donate Attaparikkhara " The king accepted the proposal and ordered all the civilians to obey sila The king also took sila with his family and did great charities He came down to the palace-yard with flowers on a golden plate After that kneeling down and facing towards east side he paid tribute to all the Arahants of the east He requested to accept offerings to the Pacceka Buddha of the east if any Then he threw seven handfuls of flowers No one came the next day as there was no Pacceka Buddha on the east

Thus he did the same towards the south and west side on the second and third day accordingly Paying tributes he invited the Pacceka Buddha. But there was no response On the fourth day he invited again The flowers sent by the King reached to the Pacceka Buddha living there in the North Himalaya. The flowers fell over their body After thinking they understood that the King Bharat was inviting them Then they sent seven Pacceka Buddha to accept the invitation Those seven Pacceka Buddha reached the Royal Gate through sky way The King was very glad to get the Pacceka Buddha. He brought them to the Palace with great respect. They were greatly felicitated by the King The King donated them a lot and also invited them for the next day Thus the King arranged a ceremony of Attaparikkhara Dana at the seventh day after six days of feast and charitable functions Afterwards the chief Sthavira among the Pacceka Buddha accepted the charities and advised. "Only the merits of charity follow us. All the property, treasure, health, strength are perishable " Afterwards he left advising them not to be wanton

Rest of the Bhikkhus also left giving the following advice

"A virtuous and Silavana person's merits of charity follow him even after death. Even the small charity brings great achievement if it happens from great respect. By donating to a Silavana and a good person one can earn great merits as a good harvest can be reaped by sowing good plants in a fertile land. Charity is an appreciable performance. It is possible to achieve Nibbana through charity and wisdom."

Therefore, the King and the Queen achieved the heaven after being involved in charity throughout their life. That King Bharat was the Bodhisattva and the Queen was Gopadevi. At the end of the story Gautama Buddha said, "The wise persons used to consider while offering donation even in the ancient time."

Lesson: 4
Merits of Charity

'Charity' is one of the grateful qualities of human life. All kinds of charities, small or great have merits. There are many merits of charity. These merits are described in the religious books. Among the Buddhist rituals for charity, Sangha Dana, Attaparikkhara Dana, and the Kathina Civara Dana are mentionable. Many merits can be achieved through these charities. The donor earns many merits through charity. He also achieves wealth and fame, beautiful and good health and long life. The donor is appreciated everywhere and is favourite to all. He never suffers from scarcity and always leads a happy life. Mind gets free from greed, envy and addiction. He goes to heaven after death. He becomes free from everything which is bad and involved with everything which is good. Other than that by fulfilling the 'dana parami' the donor can attain the sotapatti, *sakkidagami, anagami and Arahant* accordingly. Thus Buddha advised his followers to do charity according to their ability.

In Buddhism, charity in a group has been said to be more effective than personal charity. That's why most of the charity events such as Sangha Dana are celebrated collaboratively.

Exercise
Make a list of the merits of charity.

Exercises

Fill up the blanks

1. ---------- is praying for everyone's good.
2. ---------- earned assets should be donated.
3. The charity free from greed, jealousy, violence, ignorance and narrowness is the ----------.
4. 'The wise persons used to ---------- while charity even in the ancient time.
5. The donor earns many ---------- due to charity.

Matching

Left side	Right side
1. The one who will donate	brings great achievement
2. The king and the queen achieved	is called object property
3. Donation to silvana and good person	should give away things selflessly
4. Through religious events	the heaven after being involved in charity throughout their life.
5. The donated object which is earned in an honest way	necessary objects are donated to the Bhikkhu Sangha

Short Questions

1. What do you understand by 'donor'? Discuss in brief
2. What are the property object assets? Discuss in brief
3. What type of donors is called 'dana dasa'?

Descriptive Questions

1. Describe the characteristics of 'danapati'
2. Discuss the merits of charity
3. A Silavana person is the best one for charity- explain

Multiple Choice Questions

1. Which one of the following is a good action in Buddhism?

a. Maitri b. Sila

c. Charity d. Meditation

2. The characteristic of a donor in Buddhism is-

i. to donate to a suitable person

ii. to avoid miserly attitude.

iii. to consider time

Which one is correct below?

a. i b. i and ii

c. ii and iii d. i, ii and iii

Read the passage below and answer the question no. 3 and 4:

Ajay Marma is an honest small merchant. He desired to donate for the welfare of his late mother. For this purpose he invited the Bhikkhu Sangha. Therefore, he sold commodities in fare price to buy objects for the preparation of Dana.

3. According to the religious view what do you say about the charity of Ajay Marma?

a. Pudgalic Dana b. Sangha Dana

c. Attaparikkhara Dana d. Kathina Civara Dana

4. How will the late mother be benefited through this charity?

a. Will get the good condition b. Will be born as human

c. Will achieve Nibbana d. Will be born in the place of Brahma

Creative Questions

1. Bijali Barua is a pious devotee. She often joins the meditation courses. After that course she promises herself to donate Atthaparikkhara to her spiritual guide Bhikkhu. So she completed the function of Dana in the right time.

a. Who are the donors?

b. Why should we donate without any personal interest?

c. What did Bijali Barua consider while selecting objects for charity? Discuss according to the text.

d. The charity of Bijali Barua is of greatly rewarding justify according to the text.

2. Amal Talukdar works in a private institution. He leads a very simple life. Once he decided to donate food to a Marga Lavi Bhikkhu. He bought a fine and precious thing from his savings. After experiencing the dana of Amal Talukdar, Syamal Talukdar organised a Dana ceremony to drive away the poverty of his family.

a. In which Jataka the story of donating body and eye is found?

b. Describe the characteristics of charity.

c. Explain what kind of donor is Amal Talukdar?

d. Justify how far the donation of Shyamal Talukdar is reasonable.

Chapter Five

Sutta and Moral Verses

Gautama Buddha delivered various sutta and moral verses while giving religious instructions. There are instructions about doing well beings and to lead moral life in the suttas and moral verses. In this chapter we shall read the introduction of the books Khuddaka Patha and Dhammapada, the background and subject matter of Mangala sutta and Danda Vagga.

Buddha is delivering sutta and moral verses to his disciples sitting under the Bodhi tree

At the end of this Chapter we shall be able to-

- Introduce the books Khuddaka Patha and Dhammapada.
- Give introduction of the Mangala Sutta with the meaning in English and Pali.
- Explain the causes of being well.
- Describe the subject matter of DandaVagga.
- Evaluate the consequences of Danda according to Danda vagga.

Lesson: 1
Introduction to Khuddaka Patha and Dhammapada

All the discourses of Lord Buddha are preserved in the Tripitaka. The suttas delivered by Buddha are found in Suttapitaka of Tripitaka. The Khuddaka Patha is the first book of Khuddaka Nikaya of Suttapitaka. The word Khuddaka Patha means small or concised lesson. Dhammapada is also the second book of Khuddaka Nikaya. Various verses delivered by Buddha are found in Dhammapada. The meaning of Dhammapada is the right path or the road of religion. The verses of this book guide the human beings into the roads of religion or to the right path. So, the name of this book is Dhammapada. There are 423 verses in the 26 chapters of Dhammapada. In this chapter we shall read Mangala Sutta from 'Khuddaka Patha' and 'Danda Vagga' from Dhammapada.

Exercise

Introduce the Khuddaka Patha and the Dhammapada

Lesson: 2
The Background of Mangala Sutta

The meaning of the word 'mangala' is good, welfare and blessings. We wish the welfare of others. We often ask, what we should do for welfare. People think about different behaviour and signs as the indicator of good or not good. For example, many people think it is good to keep right step forward while going out for any purpose. Many think it is good to see a girl with a pitcher full of water. Many think it is not good to hear a crow cawing while going out for work.

People used to think about the causes of welfare even at the time of Buddha. Some said, it is good to see something good. Some said, there is no good in looking but in listening. Again, some made comments, there is no good in listening but in smelling, in taste or in touch. Thus the debates continued at that time. There were debates on welfare among the devas also. But there was no solution. Then the devas of the Tavatimsa heaven went together to Indra, the king of the devas. Listening to them Indra sent a devaputra (son of devas) towards Buddha on earth to ask about this. At that time Lord Buddha was staying in the Jetavana Vihara of Sravasti. All the devas with the devaputra after paying tribute to Buddha asked him about the blessings. Then Buddha delivered the Mangala Sutta for the welfare of the Devas as well as human beings. He told thirty eight kinds of blessings in the Mangala Sutta. This is the background of 'Mangala Sutta'.

Exercise

Why did Buddha deliver Mangala Sutta?

Lesson: 3
Mangala Sutta (Pali and English)

1. Bahudeva manussaca - mangalam acintayum
akankhamana sotthanam - bruhi maggalamuttamam

English: Many deities and human beings
Have pondered what blessings are,
Which they hope will bring them safety
Declare to them, Sir, the Highest Blessing.

2. Asevanaca balanam - panditananca sevana
Pujaca pujaniyanam - etam maggalamuttamam

English: With fools no company keeping,
With the wise ever consorting,
To the worthy homage paying,
This is the Highest Blessing.

3. Patirupadesavasoca pubbe ca katapunnata
Attasamma panidica - etam maggalamuttamam

English: Congenial place to dwell,
In the past merits making,
One's self directed well,
This is the Highest Blessing.

4. Bahusaccnca sippanca vinayaca susikkhito
Subhasitaca ya vaca - etam maggalamuttamam

English: Ample learning, in crafts ability,
With a well-trained in different skills
Well spoken words, civility
This is the Highest Blessing

5. Mātapitu upāṭṭhānam puttadārasa sangaho
Anākulāca Kammantā - etam mangalamuttamam

English: Mother, father well supporting,
Wife and children duly cherishing,
Types of work unconflicting
This is the Highest Blessing.

6. Danañca ḍhammacariya ca - ñatakanañca sangaho
Anavajjam kammam - etam mangalamuttamam

English: Acts of giving, righteous living,
Relatives and kin supporting,

Actions blameless then pursuing.
This is the Highest Blessing.

7 Arati virati Pāpā majjapānāca saññamo
Appamadoca dhammesu etam maṅgalamuttamam

English: Avoiding evil and abstaining,
From drugs and intoxicants.
Diligence in Dhamma doing
This is the Highest Blessing.

8 Garavoca nivatoca santutthi ca Kataññuta
Kālena dhamma savaṇam - etam mangalamuttamam

English: Right reverence and humility to deserving person
Contentment and a grateful bearing,
Hearing Dhamma when it's time
This is the Highest Blessing.

9 Khanti ca sovacassatā samaṇāñca dassanam
Kalena dhamma sakacchā - etam mangalamuttamam

English: Patience meekness when corrected,
Seeing monks and then discussing
About the Dhamma when it's timely
This is the Highest Blessing

10 Tapoca Brahmacariyañca ariyasāccana dassanam
Nibbāna sacchikiriyāca - etam maṅgalamuttamam

English: Self restraint and holy life,
All the Noble Truths in-seeing,
Realization of Nibbana
This is the Highest Blessing

11 Phuṭṭhassa lokadhammehi cittam yassa na kampati
Asokaṃ Virajaṃ Khemam - etam mangala muttamaṃ

English: Though touched by worldly circumstances,
Never his mind is wavering,
Sufferingless, stainless and secure
This is the Highest Blessing.

12 Etādisani Kattvana sabbatthamaparajitā
Sabbattha Sotthiṃ gacchantitaṃ tesaṃ mangalamuttamaṃ

English: Since by acting in this way,
They can vanquish everything.
And everywhere they go in safety.
This is the Highest Blessings.

Exercise

Recite the Mangala Sutta in chorus (Group work)

Make a list of the blessings described in Mangala Sutta (Group work)

Lesson: 4

The ways of doing welfare

Buddha indicated the ways of welfare to the individual and social life through Mangala Sutta. By reading this sutta it is found that the advice of the Mangala Sutta have great impact on developing moral and human qualities. There are the guidance of welfare in every advice of the Mangala Sutta.

It is said in the sutta that the scholar and the wise person should be served, the ignorant should not be served. It is a blessing to serve the honorable persons. It is advised to live in that country where it is possible to lead a religious and honest life. To live in a country where one can lead an honest life is a blessing.

It is a blessing to learn various scriptures and skills and to be well educated. Humility and civility are qualities of an educated person. It is instructed in the Mangala sutta to be humble and to speak right speech. To obey these instruction is a blessing.

The mother and father rear up children with much efforts. Because of mother and father we see the light of the world. It is a humble duty for every conscious person to serve their mother and father. One has to carryout the duty towards wife and children also. These are the ways of welfare.

It is a blessing to live on honest trade and job. It is a blessing to donate, to behave religiously, to do good for the relatives and to be committed to religious activities.

One should abstain from committing sin, both physically and mentally. It is a blessing not to take drugs and to perform virtuous deeds diligently.

To praise the deserving persons, to show them honor and humility, to be satisfied on what one has, to be grateful and to listen to religious sermons in right time are the blessings.

To forgive is divine, all should be compassionate. One should obey the instructions of the teacher.

One should visit the samanera and discuss Dhamma at the appropriate time. Thus it brings blessings to the individual as well as to the society.

The ultimate goal of Buddhism is the Nibbana. One has to proceed towards the way of Nibbana by performing good deeds. Therefore, there is instruction to observe self restraint and holy life and to realize four noble truths which are the blessings.

If it is possible to be free from worldly gains or loss, disreputation or admiration, happiness or suffering it is blessing. Grief, agony, greed, and ignorance all these are harmful. By being free from these, welfare is possible.

Through the practice of all these wholesome activities the welfare of human being is possible. Every instruction of the Mangala Sutta is to be followed in human life. These instructions in fact show the ways of welfare to the individual as well as society.

Exercise
Give examples of four activities which serve welfare.

Lesson: 5
The Background of DandaVagga

The word 'danda' means punishment. Punishment is given for the crime. The motive for giving punishment is to reduce the tendency of doing crime. But punishment sometimes instead of reducing the number of crime insists to commit crime more. Moreover, it is more injustice and full of sufferings if any innocent is punished by mistake. One also suffers by giving punishment to others. Life is dear to all. Therefore, the death punishment is an extreme decision. The one who decides punishment, is a judge. He should be wise. The wise person considers many things to decide punishment. There is a fine description about punishment or danda in the chapter ten of the Dhammapada. The advice delivered by Lord Buddha is named as the 'DandaVagga'. Buddha did not give usual explanation of punishment. He asked to realize the sufferings and pain of the sentenced. We should not punish somebody only for punishment but to bring purification of mind. Thus it is possible to reduce crimes. Life for a life, eye for an eye or the tooth for tooth cannot bring peace. Once the great compassionate Lord Buddha was residing at the Jetabana Vihara. At that time there was an argument between two Bhikkhus over act of sitting and lying down. Buddha recited the verses from the Danda vagga in order to settle the dispute. This is the main source of Danda vagga.

Lesson: 6

DandaVagga (Pali and English)

1. Sabbe tassanti dandassa, Sabbe bhāyanti maccuno
   Attānam upamaṃ katvā, Na haneyya na ghātaye

English: All fear punishment, all fear death. Putting oneself in the place of another, one should neither hurt nor kill anyone.

2 Sabbe tassanti dandassa, Sabbesam jivitam piyam

Attanam upamam katva Na haneyya na ghataye

English: All fear punishment Life is dear to all Putting oneself in the place of another, one should neither beat nor strike any one

3 Sukhakamani bhutani, Yo dande vihimsati

Attano sukhamesano pecca So na labhate sukham

English: The person who seeks happiness for himself gives punishment to pleasure seeking living beings can never attain happiness in the world here after

4 Sukhakamāni bhutāni, Yo daṇḍe na hiṃsati

Attano sukhamesāno Pecca so labhate sukham

English. One who, while himself seeking happiness, does not oppress with violence other beings who also desire happiness, will find happ ness hereafter

5 Mavoca pharusam kañci, Vuttā pativadeyyu tam

Dukka hi sārambhakathā, Patidaṇḍa phuseyyu tam

English: Do not utter harsh words to anyone, for those thus spoken to might retort Indeed, angry speech hurts, and retaliation may overtake you

6 Sace neresi attānam, Kamso upahato yathā

Esa patto'hosi nibbanam, Sarambho te na vijjati

English: If, like a broken gong, you silence yourself you will approach Nibbana, for vindictiveness is no longer in you

7 Yathā daṇḍe gopālo, Gāvo pāceti gocaram

Evaṃ jarāca maccu ca, Ayu pācenti paṇinaṃ

English: Just as a cowboy drives the cattle to pasture with a staff, so do old age and death drive the life force of beings

8 Atha papani kammani, Karam balo na bujjhati

Sehi kammehi dummedho, Aggidaddhova tappati

English: When the fool commits evil deeds, he does not realize (their evil nature) The witless man is tormented by his own deeds, like one burnt by fire

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9 Yo dandena adande su, Appadutthesu dussati

Dasannamayye aññataram thānam, Khippameva nigacchati

English: He who inflicts violence on those who are unarmed, and offends those who are inoffensive, will soon come upon one of these ten states.

10 Vedanam pharusam janim, Sarirassa ca bhedanam

Garukam vahapi avadham Cittakkepam va papune

English: One gets sharp pain or disaster bodily injury, serious illness or disorientation of mind

11 Rajato va upassaggam, Abbhakkhanam va darunam

Parikkhayam va yyatinang, Bhogānam va pabhañguram

English: He faces the wrath of the king, or grave charges, and loses of relatives, or wealth

12 Athavāssa agārāni, Aggi dahati pāvako

Kayassa bhedā duppañño, Nirayam soppaajjati

English: His Houses are destroyed by ravaging fire, after death that ignorant man is born in hell.

13 Na naggacariya na jata na panka, Nanasaka thandilasayika va
Rajojallamdom ukku ikappadhanam, Sodhenti maccam avitinnakkham

English Neither going about naked nor matted locks, nor filth, nor fasting, nor lying on the ground, nor smearing oneself with ashes and dust, nor sitting on the heels (in penance) can purify a mortal who has not overcome doubt

14 Alankato cepi samam careyya, Santo danto niyato brahmacari
Sabbesu bhutesu nidhaya dandam So brahmano so samano sa bhikkhu

English: Even though he is well-attired, yet if he is poised, calm, controlled and established in the holy life having set aside violence towards all beings he, truly is a holy man, a samanera, a monk

15 Hirinisedho puriso, Koci lokasmim vijjati
Yo nindam appabodhati, Asso bhadro kasāmiva.

English: Only rarely is there a man in this world who, restrained by modesty, avoids reproach, as a well-trained horse avoids the whip

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16 Asso yathā bhadro kasāmivitṭho Atapino samvegina bhavatha
Saddhaya silena ca viriyena ca Samadhinā dhammavinicchavena ca,
Sampanna vijj acarana patissata Pahassatha dukkhamidam anappakam.

English: As a well-trained horse speeds up when whipped, similarly you become filled with spiritual yearning By faith and moral purity, by effort and meditation, by investigation of the truth, by being rich in knowledge and virtue, and by being mindful, destroy this unlimited suffering.

17 Udakam hi nayanti nettikā, Usukārā namayanti tejenam,
Darum namayanti tacchaka, Attanam damayanti subbata

English: The way irrigators regulate the waters according to his will, blacksmiths straighten arrow shafts,carpenters shape wood,similarly the good persons control themselves.

Exercise Debate Subject Death sentence is not a proper punishment for a killer

Lesson: 7
The Consequences of Punishment

Life is dear to all All the living beings are afraid of death and punishment Therefore, one should not hit others comparing to oneself The ill-minded person hit others with staff and even kills for the sake of his happiness and content-ment But it is not possible to achieve real happiness by applying punishment. The consequence of punishment is terrible. The vindictive attitude and the enmity increase through punishment It is a serious crime and a great sin indeed to punish an innocent man. The corrupt persons who punish or blame the innocent person, beneficent friend or an honest person has to suffer any one of the ten kinds of consequences. Such as 1) headache, dyspepsia etc. 2) loss of the property earned honestly, 3) physical injury, 4) paralysis, eye-injury, spinal injury, leprosy etc serious diseases, 5) he may be insane 6) he may be dismissed from the King's job being accused of misconduct, 7) being engaged with unexpected event may have to be a part of serious scandal, 8) lose the supporting relatives, 9) destroy all the property and 10) destroy home by fire.

To avoid this consequence we should avoid punishment and foster loving kindness to all Buddha said, hatred is never ceased by hatred Hatred can be won by love and compassion The person who is never jealous of other living beings longing for happiness, for the sake of own happiness, never punishes them, will achieve Nibbana finally after enjoying worldly as well as heavenly charms after death Therefore, everybody should avoid the attitude of giving punishment

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Exercise

Describe the consequences of punishment

Lesson:8
The teaching of the Mangala Sutta and the Danda Vagga

There are lots of teachings in the Mangala Sutta and Danda Vagga. It is said to serve the wise people in Mangala Sutta. It means that we should follow the wise people, obey their guidance. The respectable persons should be respected. It is said to live in the country favorable to lead religious and moral life. It is advised to acquire knowledge, to be humble and well educated. We should always speak politely and never hurt anybody. We should serve the mother, the father and the elders. We should do well to wife and children. We should lead life with the earning from honest business. We should do charity and do well to the relatives. We should be firm on right religion. We should restrain ourselves from doing sinful acts physically and mentally and should restrain ourselves from taking drugs. We should acknowledge the success of the celebrated successful personality and should show honour to them. We should be satisfied with small quantity. We should be grateful to the benefactors. We should listen to religious sermons in appropriate time. We should be compassionate and practise patience and say right speeches. We should visit the Bhikkhu and Samanera and do religious discussion with them. We should realize meditation, Vipassana and four noble truths and proceed on the way of Nibbana. We should keep ourselves safe by keeping mind indifferent to credit and loss, fame and disgrace, distepute and praise, happiness and suffering and not mourn and refrain from greed, jealousy and passion. Those who are able to maintain all these can win in all the sectors of life. These are the best blessings as Buddha said in the Mangala Sutta. We learn these from the Mangala Sutta.

Many important teachings can also be achieved by studying Danda Vagga. We get the teaching from Danda Vagga that it is not possible to abolish the tendency of doing unjust completely by giving danda or punishment. It is possible to reduce the tendency of doing crime only by leading the criminals towards right path. Nobody should punish anybody by being vindictive. The consequences of punishment should be considered at the time of giving punishment. Nobody can be happy by torturing others. The authority should be very careful to apply the rules of punishment in the conventional law. Because it is said that more than one victim can be released by the faulty judgment, but even only one innocent person should not be punished. To show the loving kindness to all and to give up the vindictiveness is a teaching of Danda Vagga. It is asked to be refrained from uttering rude, harsh words or to return the punishment.

One has to suffer in life as well as after death the infernal torture for giving punishment to an innocent person. To forgive is divine. It is possible to make even an enemy a friend by practicing goodwill. We should not punish anybody out of anger or vindictive attitude. Everybody should practice self-restraint, patience, goodwill and mercy.

Danda Vagga teaches us to realize the consequences of giving punishment comparing oneself with the life of others.

Exercise
Make the separate list of the teachings of the Mangala Sutta and the Danda Vagga

Exercises

Fill in the gaps

1. There is a fine description about punishment or danda in the ----------- of the Dhammapada.
2. One can be winner --------- everywhere by following the blessings described by Buddha.
3. The----------- should be considered at the time of giving punishment.
4. We should ----------- the mother, the father and the elders.
5. Hostility is --------- by friendship and love.

Short questions

1. Where are the moral verses preserved in Tripitaka?
2. Why is it called Dhammapada?
3. In which chapter of Dhammapada is Danda Vagga found?
4. Matapitu Upatthanam Puttadarassa Sangaho
   anakula ca Kammanta - Etam Mangala Muttamam- write in English

Descriptive question

1. Why did Buddha preach the Mangala Sutta?
2. Who should we serve for the best blessing?
3. 'No innocent should be punished'- Explain
4. Describe the teachings of the Mangala Sutta.
5. Describe the consequences of the Danda Vagga

Multiple choice questions

1. **How many kinds of blessings are described in the Mangala Sutta?**

   a. 26 b. 30
   c. 32 d. 38

2. What does it mean by 'Matapitu Upattanam'-

a. to respect mother and father　　b. to serve mother and father

c. to be proud of mother and father　　d. to serve the wise

Read the passage below and answer the questions no. 3 and 4.

Arindam Sinha is a student of class six. He knew about his religious teacher's illness after going to school. He went to his teacher's home to nurse him.

3. The advice of Mangala Sutta reflected in the behaviour of Arindam Sinha is-

i. to serve the wise

ii. to adore the adorable person

iii. to meet the Samanera

Which one is correct below?

a. i and ii　　b. i and iii

c. ii and iii　　d. i, ii, and iii

4. What can the deed of Arindam be said?

a. blessing　　b. best blessing

c. pride　　d. honourable

Creative Questions

Event-1

1. Bodhisattva was born as a vulture in Gridhra Jataka. He took care of his old mother and father when grown up. They lived in a solitary cave up on the mountain. Bodhisattva fed his parents the meat of the dead cattle collected from the burning ground of Varanasi.

Event- 2

While going out, Mili's mother saw Khuki of the neighbouring house with an empty pitcher passing in front of her. She scolded her for this.

a. Where are the suttas preached by Buddha preserved?

b. Why should a judge be wise?

c. To which lesson of Mangala Sutta does the event 1 match? Explain.

d. Analyse the behaviour of the mother of Mili according to the Mangala sutta.

2. **Passage -1**

Raju Mutsuddi has a good reputation in his service But many of his colleagues do various kinds of mischief unlawful action by One day the higher authority found the traces of various unlawful deeds during audit The colleagues blamed Raju falsely for the mischief For that reason he has to suffer departmental punishment.

Passage – 2

O Dear if you be angry with some body,

If anybody harms you,

Utter the message of good will and love

Immediately your anger will disappear

a. What is the meaning of the word 'khuddaka patha'?

b. Why did the devas go to Buddha?

c Which lesson of Danda Vagga appears in the Passage-1? Explain

d Analyze the similarities between the Danda Vagga and the Passage-2

Chapter Six

The Four Noble Truths

On a full moon night of Ashara Siddhartha left home in search of the ways to be free from suffering After six years of hard contemplation he became Buddha He discovered the truth of suffering, causes of suffering, cessation of suffering, and the ways of ceasing suffering This is called the Four Noble Truths according to Buddhism The Four Noble Truths is the basic theory of Buddhism Buddha preached this four noble truths to the first five disciples Due to the lack of the knowledge about the four noble truths man takes birth again and again and suffers a lot It is possible to achieve the Nirvana, if the truth can be realized very well In this chapter we shall read about the Four Noble Truths the basic concept of Buddhism.

At the end of this chapter we will be able to-

- Describe the four noble truths.
- Identify the sufferings.
- Describe the reasons of suffering and its different types
- Describe the religious importance of the four noble truths

Lesson: 1

Introduction to the Four Noble Truths

The Four Noble Truths is a unique realization of Buddha Human being takes birth on earth to go towards death Man spends a long time going through many experiences and work in between birth and death When young Siddhartha went to visit the city he saw the sick and aged persons suffering He saw a bunch of people mourning while taking a dead body away Seeing such consequences of life he realized that the world is full of sufferings Then Siddhartha saw an ascetic He asked carter Channa right away, "Who is that peaceful person?" Channa answered, "He has left home seeking for peace " Siddhartha also decided to leave home in order to find the ways to end the sufferings of the world After leaving his house he became an ascetic And to find out the way of cessation of suffering of the man he did hard meditation for six years and discovered the four noble truths for ending the sufferings. The four noble truths are.

1. Truth of suffering
2. Causes of suffering
3. Cessation of suffering
4. The ways of cessation of suffering

Exercise

What are the four noble truths?

Lesson: 2

The Explanation of the Four Noble Truths

Truth of suffering

The world is full of sufferings. Nothing is ever lasting here. Everything we know as happiness is actually perishable here. We long for happiness. We find more suffering in this life. Happiness is like a touchstone, even before realizing it fades away. The people who are attached to illusion do not realize the suffering just behind happiness. We cannot recognize sufferings due to ignorance. Ignorance is the reason of not recognizing sufferings. Man experiences sufferings by traveling the life cycle. Sufferings are of many types. They are

1. Birth is suffering
2. Aging is suffering
3. Disease is suffering
4. Death is suffering
5. Union with what is displeasing is suffering
6. Separation from what is pleasing is suffering
7. Not to get what one wants is suffering
8. The body and mind comprised with five senses are suffering

These sufferings are the ultimate truth. Suffering is universal. Everyone has to suffer anyway. Nobody can escape from suffering. So, Buddha said this as the truth of suffering. Life is full of various sufferings from birth till death. Living being means to get affected by different diseases. As man becomes aged, he loses his tooth, his eyesight gets weaker. He cannot walk easily. This is called aging suffering. Old age attacks him. Hair becomes gray. Eventually one day he has to embrace death. The near ones lament over the death of some body. Thus the human life is floating on the sea of suffering.

Exercise

Relate the sufferings described in the truth of suffering (group work)

The truth of the causes of suffering

Nothing happens without cause. Everything must have a cause. There are also the causes of the origin of suffering. Even after knowing there is suffering yet man suffers more being trapped by the illusion. The living beings must suffer. Then why does man take birth? The cause of birth is craving. The cause of craving is ignorance. We think the truth as the false and the false as the truth due to ignorance. So we are attracted by the form, humor, taste, smell, touch etc. and the desire of getting those is developed. As the insects attracted by the fire go near and get injured or die sometimes, similarly human being suffers again and again by being obsessed. We become extremely desirous to get the temporary objects of the world. We take birth again and again due to this desire.

Desire, greed. pride, obsession, grief all these originate from craving Craving is the cause of suffering.

Exercise
What are the causes of suffering?

Cessation of suffering

We know that craving is the cause of suffering. Due to suffering we have to be born again and again After birth we have to suffer immensely So by controlling craving the cessation of suffering is possible The erosion of craving confines the rebirth To destroy craving is the truth of the cessation of suffering

The ways of cessation of suffering

We have to take medicine to cure from disease We have to follow the advices of the doctor. Where there is a problem there is a solution Lord Buddha discovered the ways of cessation of suffering after years of hard contemplation, which is known as the noble truth of the ways of cessation of suffering The Eight Right Paths directed by Buddha are the ways of cessation of suffering. Path means way or road By following the eight right paths we can cease the suffering. The eight right paths are as below -

1. Right view
2. Right thougths
3. Right speech
4. Right action
5. Right livelihood
6. Right effort
7. Right mindfulness
8. Right concentration

Exercise
What are the eight noble paths?

Lesson: 3

The Religious significance of the Four Noble Truths

The Four Noble Truths are the basic foundation of Buddhism It is not possible to realize Buddhism without understanding these truths. The ultimate goal of Buddhism is to be free from suffering and to achieve the highest peace Nirvana To be free from suffering is not possible if we do not know appropriately the kinds of suffering, the causes of suffering, the cessation of suffering, and the ways of the cessation of suffering. Therefore, we should have thorough, knowledge of the four noble truths Through four noble truths it is possible to know about suffering. causes of suffering, cessation of suffering and ways of cessation of sufferings. According to four

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noble truths craving is the cause of suffering. Craving grows due to ignorance. Craving is the extreme desire to get something. The four noble truths teach us to keep away from greed, jealousy, obsession and immoral actions and the ways how to be free from suffering. So it is very easy to realize the immense importance of the four noble truths.

Exercise

Why should we have the perfect knowledge about the four noble truths?

Exercises

Fill in the gaps

1. Siddhartha also decided to leave home in order to find the ways to end the -------- of the world.
2. The --------- are the basic foundation of Buddhism.
3. Life is full of various --------- from birth till death.
4. ------- is the cause of suffering.
5. The ------- directed by Buddha are the ways of cessation of sufferings.

Matching

Left side	Right side
1. The want of happiness	suffer anyway
2. We think the truth as the false and	keeps us going.
3. Everyone has to	are the ways of cessation of suffering
4. Craving is the	the false as the truth due to ignorance.
5. The eight noble paths directed by Buddha	extreme desire to get something

Short question

1. Write the name of the eight noble paths.
2. How many kinds of sufferings are there as divided by Buddha? What are those? Discuss.

Descriptive questions

1. Describe the four noble truths.
2. Explain the noble truth, the causes of suffering.
3. Describe the ways of cessation of suffering.

4 The Four Noble Truths are the basic foundation of Buddhism' -explain.

Multiple choice questions

1. How many kinds of right noble paths are there?

a 4 b. 8

c 10 d. 12

2. The religious significance of the four noble truth is-

i. to free from suffering

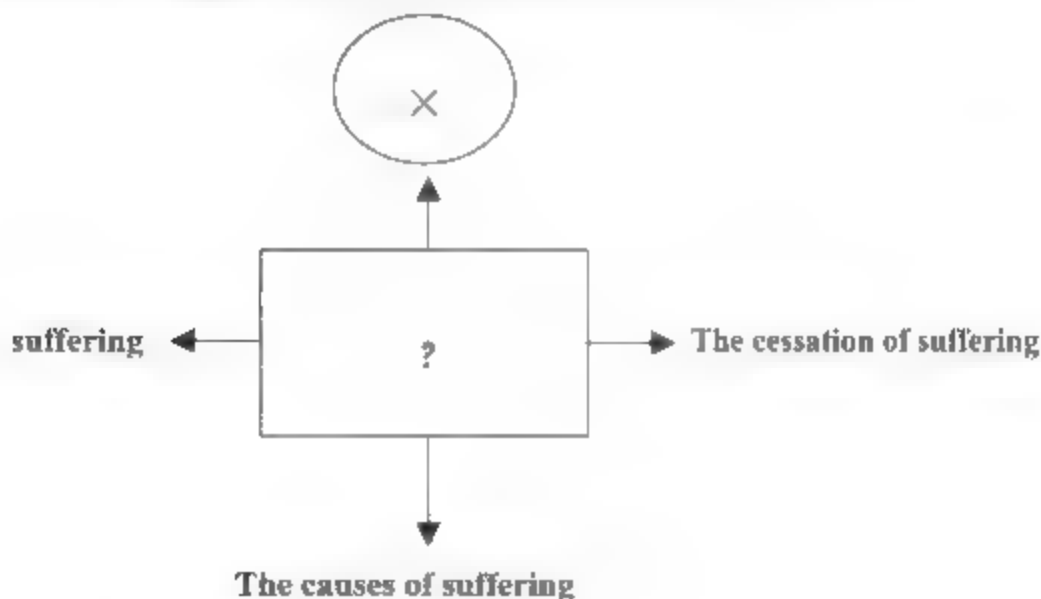
ii to achieve Nibbana

iii to achieve enlightenment

Which one is correct?

a. i and ii b. i and iii

c ii and iii d. i, ii and iii

Look at the diagram below and answer the question no. 3 and 4:

3. What should be there in '?'

a. Tipitaka b. four noble truths

c Eight noble paths d the end of craving

4. What should be there in 'x'?

a. the ways of cessation of suffering b. to destroy violence

c. to take birth again and again d. to fill desire

Creative questions

1. Susama is a Rakhain girl. She and her friend one day saw a Buddhist Bhikkhu sitting on a 'lotus gesture', closing eyes, at temple. She asked another Bhikkhu, "Bhante, what is he doing?" The Bhikkhu said, " He is immersed in meditation."

a. What are the four noble truths?

b. What do you understand by the causes of suffering?

c. Which way is the Bhikkhu following? Describe.

d. How will the Bhikkhu be able to realize the four noble truths by following the way mentioned above? Explain.

2. **Event -1**

The couple Lovley and Shaikat has one child. Their dream was to make their child a perfect man by ensuring right environment and education. But the child became unruly due to bad companies.

Event -2

From early childhood Simanta Barua has been seeing his mother's sickness. When she becomes sick she cannot tolerate even her children. One day she died of that disease. As Simanta could not bear the grief of the loss of his mother he became a monk in the hope of being free from suffering.

a. Why did Siddhartha leave home?

b. What is the noble truth of suffering?

c. Which side of the noble truth of suffering is reflected in the event 1? Explain.

d. What truth may you be able to realize from the decision taken by Simanta in the event-2? Explain.

Chapter Seven

Religious Rituals and Festivals

The Buddhists observe various kinds of rituals such as Buddha Purnima, Pravarana Purnima, Kathina Civara Dana etc. These rituals and functions are observed in the temples and in the household environment. The rituals observed according to religious system are called the religious ceremony and festivals. Some of the Buddhist rituals are observed with great festivity. These rituals are known as religious festivals. The Buddhists of Bangladesh arrange different kinds of functions in different times of the year. We can learn a lot by joining these occasions. In this chapter we shall read about a number of religious festivals.

At the end of this chapter we shall be able to-

- Describe various Buddhist festivals
- Evaluate the social importance of the Buddhist festivals

Lesson- 1

Introduction to different rituals and festivals

Buddhist rituals and festivals are organized by keeping pace with religious history and tradition. The functions which are organized according to the lunar calendar are the religious Tithi or lunar day. For example, Buddha Purnima, Ashari purnima, pravarana purnima etc. Besides, the festivals and rituals which can be observed in any time of the year are called the religious rituals. Such as Sanghadana Attaparikkharadana, pabbajja, upasampada etc. However, the Kathina Civara Dana should be observed only in an specific time of the year. This is also a religious function. These functions become festivals by the richness of formalities. At present all the functions take the forms of festivals in a particular month of the year.

The maximum Buddhist religious functions are organized in the Full Moon days. But there is no obligation to organize any function on the new moon. According to Buddhism every day of the year is good. Not a single day is evil. Good or evil depends on some one's action. There is no moment when one does not get result for any good actions. To observe religious functions is a very good action. Any day the religious functions can be observed. But some rituals have to be observed on the specific day. All should observe these religious functions with the purity of mind. It brings satisfaction of mind and makes the mind pure. It inspires us to involve in the wholesome deeds. Through these morality gets awakened and life becomes happy.

Buddhist festivals are generally held on the full moon days. Various events of Buddha's life are connected with every full moon day. Different rituals and festivals are celebrated to practise and recall Buddha's life and philosophy. In fact the historically memorable events are honoured through these rituals and festivals. The Buddhists have been celebrating these for ages. The Buddhist men and women gather in the monastery in every full moon day and pay tributes to Lord Buddha and worship together.

They take pancasila and the uposatha sila. In the afternoon they practise meditation. In the evening they listen to religious discussion of the Bhikkhus followed by evening prayers with candles and drinks. There are religious meetings in the afternoon and musical programs with the Buddhist devotional songs at evening in many Buddhist temples. Thus it ends with varieties of programs during the whole day. Everybody goes home back with virtuous feelings.

The Buddhists meet together through these religious programs. Therefore, these programs have social importance. These festivals are one type of social gathering. These are observed with congenial atmosphere. We wish blessings for all the living beings irrespective of nation, religion, or caste and creed.

Buddhists observe some rituals in their houses. These are called family religious affairs. Such as pabbajja, funeral, reciting suttas or Parittaan etc. The relatives, friends, and the neighbours gather in these programs. Through these programs the interpersonal and social relationships are established. So the importance of these programs is immeasurable.

The different religious rituals and festivals are observed with due solemnity in Bangladesh. We should perform and celebrate our own religious rituals and festivals as well as the important national days.

Exercise

Write the name of some Buddhist rituals and festivals.

Lesson- 2
The Merits of Participating in the Religious Festivals

Religious festivals are universal. These programs should be organized collaborately. Therefore participating in the festivals has many merits. For example, to participate in the religious festivals creates relations between each other, the social bondage becomes strong. By listening to religious speech unsteady mind becomes steady, calm, satisfied and generous. It awakens

devotion to religion. Difficult matters of religion become easy to understand. Virtues are to be achieved. Generous heart is to be awakened. Moral character is to be built. The inspiration to be kind and benevolent is generated.

Here is a story about the merits of participating in the religious programs. Theri Uttama was a household worker of a rich person in her former birth. That rich master used to arrange various types of religious programs. One day Uttama also participated in the religious program of the master with lots of interest and enthusiasm. She willingly performed all the formalities with great respect. Then she desired to be a famous donor also in future. Due to her good deed and desire she was born as the daughter of a rich man in Savatthi at the time of Buddha. She donated lot and achieved name and fame as a great donor. It teaches us that everybody should observe the religious rites attentively.

At the time of Buddha the inhabitants of one area of Savatthi decided to organize a common religious festival. All of them started to work with great enthusiasm. There was a mode of festivity everywhere around the city. Lord Buddha and his disciples were invited. The aim of that program was to show respect to Buddha and his disciples with food and drinks and to listen to the sermons of Buddha. All the arrangements were completed on just time. Buddha with his disciples reached the place of the program on the day of the occasion. All of the devotees paid tributes to them together. They also had their lunch. The religious discussion started after that. Then the organizers started to feel losing interest. Some of them went home and some of them started to gossip. Some people fell asleep. Some were not attentive. Only a few of them were attentive to the religious advice. The disciples of Buddha noticed that. Then they asked Lord Buddha, "After arranging so great religious occasion why are the people here not able to listen to religion?" Buddha replied, "Everybody cannot enjoy the joy of religious activities. Wisdom is needed to realize the essence of religion". As it is not possible to cross the deep sea by everybody, similarly a few people can travel through the religion. Those who are attentive and conscious in body and mind can achieve peace and prosperity." Therefore one should attend the religious occasions with respect and sincerity.

Exercise

Say a few of merits of participating in the religious occasions.

Lesson- 3

Buddha Purnima

The full moon day of Vesakha, is known as the Buddha Purnima. On this day Siddhartha Gautama was born as the prince of the Kingdom of the Sakya Dynasty at the foot of the Himalayas. On the same full moon day he achieved the Enlightenment under the Bodhi Tree in Bodhgaya at the age of thirty five. On this very full moon day he died in Kushinagara at the age of eighty. According to Buddhism it is said Mahaparinibbana. The three great events in the great life of Lord Buddha happened on this full moon day of Vesakha. That is why the full moon day of Veshakha is also called Buddha Purnima. To the Buddhists this Purnima is very important. The Buddhists observe the Buddha Purnima with pomp and pleasure through various rituals and formalities.

The devotees going to monastery with offerings on Buddha Purnima

The festival of Buddha Purnima starts just after the dawn with the recitation of suttas and the praising songs about Buddha along with the morning procession. The Buddhist temples are decorated with flowers, leaves and colourful papers after cleaning them very well on the previous day. Thus a festive mode is created. The tribute to Buddha, group prayer, taking Pancasila and Astasila etc. are done in the morning of the full moon day. Meals are donated to the Bhikkhu Sangha before twelve at noon which is known as Pindadana. The devotees also do meditation after taking their meal at the temple.

There is a religious meeting in the afternoon. The lives, religion, philosophy of Gautama Buddha are discussed here. The offerings with candles and praising songs are done in the evening. Now-a-days blood donation program is also arranged in various Buddhist Temples on this occasion. Many people committee to donate eyes after death which may help the blind to get power of eye sight. In the evening the devotional cultural programs are organized in many temples. The people of different religion as well as the Buddhists participate specially in the religious discussion and cultural programs. Thus the social and inter religious friendship is developed. The loving kindness is created among each other.

The three important events of Buddha's life that happened on the full moon day of Buddha Purnima are related to nature. These happened in the charming nature, under the open sky outside of the Palace. For example, the birth happened in the garden of Lumbini. This is at present under Nepal. The garden of Lumbini was full of trees and plants. He achieved the Enlightenment at the bottom of the Bodhi Tree (Bunyan tree) of Gaya. At present this is under the district of Gaya which is a part of the state of Bihar in India.

The great Emancipation (Mahaparinibbana) happened at the bottom of the twin tree 'Shal' of Kushinagara on the bank of the river Hiranyavati. That is why we should show friendship to the nature also. We should not tear or cut the leaves and branches of trees unnecessarily. Everybody should take care of the trees around the school as well as the home yard. We have inseparable relations with nature. Internationally this day is celebrated as the 'Veshakh Day.

Exercise

Prepare a day long program to celebrate the Buddha Purnima in your locality. (Group work)

Lesson: 4
Ashari Purnima

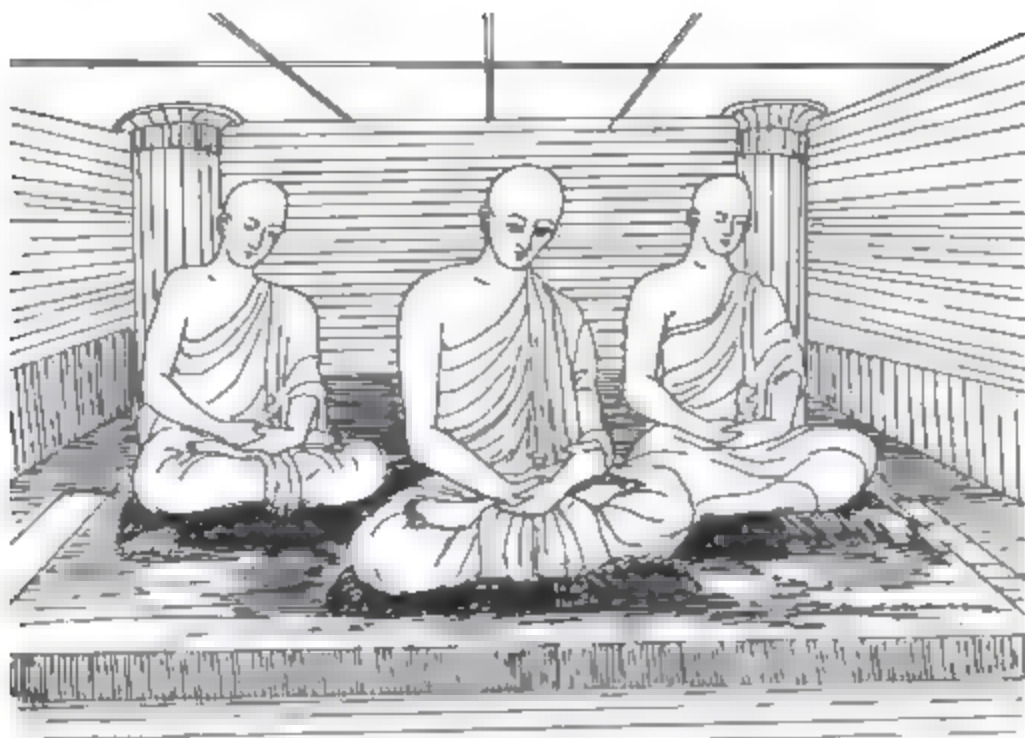
The full moon day of Ashara is known as the Ashari Purnima. The three historical events in the life of Buddha happened in the full moon day of Ashara. These are he was conceived in the mother's womb, Renunciation and the first dissemination of his religion.

It is said that the queen of the kingdom of Sakya Dynasty dreamed a wonderful dream in one of these full moon days. She dreamt that the devas were bringing her on the lake named Anavatapta. After a while a white elephant inserted a

white lotus into her body from the right side. Next day the queen described the beautiful dream to the King Shuddhodana. The King Shuddhodana invited all the astrologers of the country to know the cause of the dream. The astrologers said, soon the King is going to have a son and the coming son will be the wise Buddha. Siddhartha was conceived in the mother's womb on this very full moon day of Ashari Purnima.

On another full moon day of Ashara, he left home for renunciation. He left behind all the enjoyment of the world in search of the way to get rid of suffering. Siddhartha Gautama was then twenty nine years old. He left the Royal Palace leaving behind the kingship, dear wife and loving son. This is known as the great renunciation in Buddhist literature. The great renunciation means the leaving of home of Lord Buddha.

On such a day of the full moon day of Ashara, Buddha disseminated his new religion for the first time to the five disciples. The five disciples were Kondanna, Vappa, Bhaddiya, Mahanama and Assajit. The first religious sermon of Lord Buddha is called the Dhamma Chakkapavattana Sutta. He disseminated the religion for the benefit of all the living beings on the full moon day of Ashara. This full moon day of Ashara which is related with the three memorable events in the life of Buddha is specially memorable and adorable to the Buddhists.

A few more religious matters are related to this full moon day. The most important among these are: 1) Buddha instructed the Bhikkhus to observe Vassavasa for three months on this full moon day of Ashara. Since then the Bhikkhus observe the Vassavasa for three months from the full moon day of shara to the full moon day of Kartika. During this period they remain involved in the study of religion and Vinaya and absorbed in meditation and no Bhikkhu can stay outside his temple at night without any serious cause. This is a rule of Vinaya for the Bhikkhu. 2) On this day of full moon Buddha went to the Tavatingsa heaven to give religious instruction to his mother Maya Devi. There he lived for three months and advised Abhidhamma to his mother and other devas. 3) On this full moon day of Ashara Buddha demonstrated the twin miracles (Yamaka Riddhi).

Bhikkhus in meditation at the Monastery

The devotees gather in the temple on this day as they do in the Buddha Purnima. They take Pancasila and Astasila from the Bhikkhus. Those who take Astasila keep fasting (uposatha). Then the Bhikkhus deliver religious instructions towards the devotees. Thus the religious feelings grow up among the Buddhist laities. Besides, the friendship is created among them and the family and social bondage are strengthened by the listening and practice of religion together.

The Ashari Purnima festival starts in the early morning. The Buddhist temple gets crowded with various activities throughout the day. All the programs such as candle- light, Buddhist devotional song, and the cultural programs happen in the evening. Many of the devotees practise meditation till night at home. Some devotees join the course of meditation for three days or a week. Thus the religious activities are performed on the full moon day of Ashara.

Exrecise

Describe three events in the life of Lord Buddha that happened during the full moon day of Ashara.

Lesson: 5

Madhu Purnima

The Madhu Purnima is a glorious day for the blessings of charity, nursing and sacrifice. The full moon day of Bhadra is the Madhu Purnima. There is a story behind this naming which is an important event in the history of Buddhism.

Once upon a time Buddha was staying at Kosambi. There was a quarrel between the Bhikkhus over a trivial matter about Vinaya at that time. Gradually the quarrel influenced all the resident Bhikkhus of Kosambi. As a result, the Bhikkhus were divided into two groups. Once the situation went out of control, Buddha called all the Bhikkhus and tried to make them understand that quarrel is a bad job. One should not be strict to any matter out of anger, he advised. Giving advice like this Buddha told them the story of Dighayu Kumar. It is described in the story that the effect of quarrel and anger flows from this life to the next. But nobody can be gainer from this, moreover must be loser. Even no good thing can be done in the right time only for anger out of quarrel. Therefore, quarrel should always be avoided. Instead of all these efforts by Buddha the Bhikkhus of Kosambi did not abstain from quarrel. They could not build friendly relations between them leaving quarrel.

Then Buddha decided to leave the company of the Bhikkhus of Kosambi and live alone in the deep forest. One day he left for the Forest of Paralleya. He was living there very well away from the quarreling Bhikkhus. He took shelter under a big tree called Bhadrashal. An elephant was staying there. The elephant used to clean the living place of Buddha willingly with his trunk. The elephant also used to collect drinking water for Buddha, always ready to serve him. To see the nursing of the wild animal elephant, a monkey also became interested to serve Buddha. With that sense the monkey collected honey from the jungle and donated to Buddha with great respect. Buddha accepted the honey with content. The monkey was very happy to see this and started jumping from one tree to another with great joy. Being too much excited suddenly he fell down from the tree and died because of his donating honey to Buddha. Buddha saw by his divine power, the monkey was born in the Devaloke (heavenly place) after death. This event happened in the full moon day of the month of Bhadra. To recall this unique event the Buddhists donate honey to the Bhikkhu Sangha on this full moon day.

This is why the full moon day of Bhadra is called the Madhu (honey) Purnima. On the other hand, the Bhikkhus of Kosambi understood their mistake, stopped quarreling and made amiable relation with each other.

The monkey is offering honey to Lord Buddha

The rites and rituals described on this occasion are almost same as others described previously. Offering honey is one of the important features of this full moon day. On this day the Buddhists offer honey to Buddha and the Bhikkhus. The devotees gather in the monastery to entertain each other with honey and drinks. Thus Madhu Purnima is observed to highlight the spirit of charity and the serving tendency.

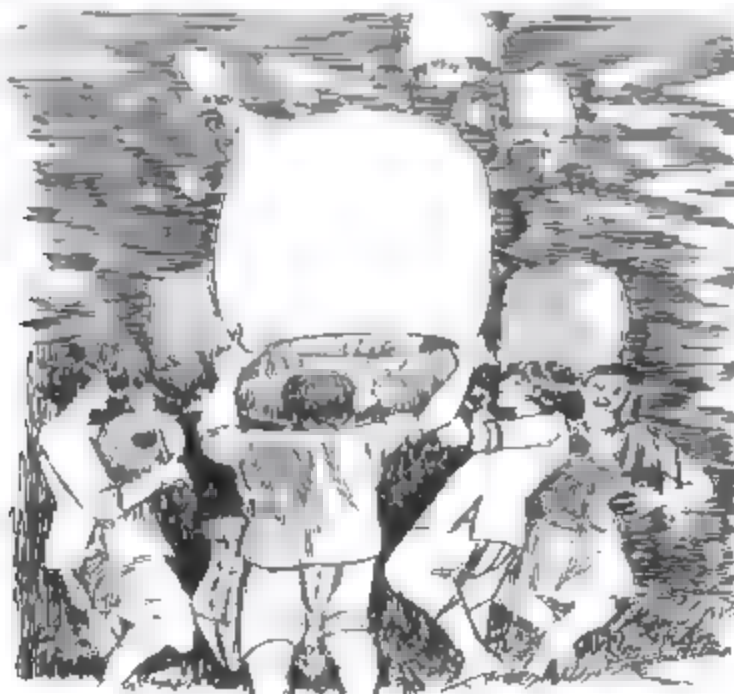
Exercise

What is the main feature of the Madhu Purnima?

Lesson: 6

Pravarana Purnima

Pravarana Purnima is celebrated in the month of Aswin. The full moon day of the month Aswin is the Pravarana Purnima. Some important events in the life of Gautama Buddha are also related to this full moon day. For example, on a day like this Buddha came back from the Tavatimsa Heaven after preaching Abhidhamma to his mother and the devas. On this day of full moon the three months Vassavasa of the Bhikkhus is completed. On this full moon day Buddha gave advice to the Bhikkhu Sangha, 'O Bhikkhus ! Go and move around everywhere for the sake of the blessings and welfare of all the living beings. Disseminate the religion where there is blessing at the starting, at the middle and at the end.' This full moon day is called the Pravarana Purnima. The word 'Pravarana' means satisfaction or fulfillment of hope, festival, to welcome, to forbid etc. To welcome all the good and to forbid all the bad is the Pravarana. The pravarana is said to be the day of joy for the Buddhists also because of the completion of Vassavasa and the beginning of another great festival Kathina Civara Dana.

Because of the completion of Vassavasa, the beginning of the Kathina Civara Dana, to achieve purity by apologizing for wrong deeds, the return of Buddha from the Tavatimsa Heaven after preaching Abhidhamma, demonstrating twin miracles etc. the Pravarana Purnima is one of the memorable festivals.

The celebration of flying sky lamps

Pravarana purnima is a joyful day. The sky lamps are flown on this occasion. Especially for making sky lamps with paper and sticks the joy starts in the Buddhist villages a few days earlier. The festival of flying sky lamps starts after the evening prayer and candle offerings. Many people arrange the festival of flying sky lamps at their home yard. The people from all walks of life including Buddhists- non Buddhists, children, elderly, male female participate in the festival and enjoy the flying of sky lamps. The colorful sky lamps are flown with music and dancing. The sight is beautiful to watch in the evening. Thus the Pravarana Purnima festival becomes universal.

The teaching of observing this full moon day is to wish and try to be faultless and innocent always like the Bhikkhus, as they apologize to each other for their wrong deeds, if any, sitting inside the Sima (confined space). This is a process of self purification. Through this the mind becomes holy and it helps to gain self confidence. We should also apologize to each other for our fault if any. Through this the good relations grow up and the anger and violence disappear.

Exercise

Which instruction was given by Buddha to the Bhikkhus on the day of Pravarana Purnima?

Lesson: 7

Maghi Purnima

The Maghi Purnima is also one of the important Buddhist festivals. Many events of Buddha's life are associated with this full moon day. One of these is the announcement of Mahaparinibbana by Buddha. On this day Buddha gave up the prejudice of life and announced the decision about his Mahaparinibbana. Then he was staying at the Capala Cetiya of Vesali. He said to the Bhikkhu Sangha, 'I will achieve the Parinibbana on the full moon day of Vesakha, three months later from today.' It is rare for the common people to declare the day and moment of some one's death by himself. Perhaps there is no second example like this.

From the common view the day seems a day of mourning or suffering but if it is considered from Buddha's religious and philosophical point of view it is a great day of great achievement. Because Buddha said, all the produced substance must be perishable. That means living beings must die. Everything in the world is tied up with the rule of temporariness and impermanence. Buddha discovered this truth by endeavor and wisdom. He was able to perceive the past, present and future of his life. Therefore, he could declare the end of his life.

The formalities of the Maghi Purnima also start from very early in the morning in the same way as others. In this occasion devotees take the five precepts and the eight precepts, pay tributes to Buddha, worship together, and pray for the happiness, peace, prosperity and welfare of country, nation and the inhabitants of the world. Besides religious discussion, evening prayer and worship, cultural programs etc. are also organized there.

Exercises

Fill in the Gaps

1. The functions organized according to the lunar calendar are the ------ day.
2. The kathina civara dana should be observed on only one specific ------ of the year.
3. The full moon day of Vesakha, the first month of the Bangla year, is known as the -------
4. The meals are donated to the Bhikkhu Sangha before twelve at noon which is known as ---------
5. The full moon day of Bhadra is the-------

Matching

Left side	Right side
1. Most of the Buddhist religious functions are	Dhamma Chakkapavattana Sutta
2. Everybody should observe the	nature is inseparable too
3. The relation of our life with	soon the King is going to have a son
4. The astrologers said	organized on the Full Moon Days
5. The first sermon of Lord Buddha is called the	religious rites attentively

Short Questions

1. The full moon day of which month is called the Madhu Purnima?
2. In which month and how is the Buddha Purnima observed?
3. Give an introduction to the sky lamp festival
4. What instruction was given by Buddha to the Bhikkhus on the day of Pravarana Purnima?

Descriptive Questions

1. Introduce the Buddhist rituals and festivals.
2. Discuss the causes of celebrating Buddha Purnima
3. How can the teaching of the Pravarana Purnima bring changes in our life? Discuss

Multiple Choice Questions

1. How many events in the life of Gautama Buddha happened on the full moon day of Vesakha?

a. 2 b. 3

c. 4 d. 5

2. Why are the religious functions universal?

a. for brotherhood b. for meeting with all

c. to be united d. for interpersonal relation

Look at the model below and answer the question no. 3 and 4:

Nature of moon based on time

3. What does the first model signify?

a. of full moon day
b. of eighth day of fortnight
c. of eighth day of lunar month
d. of the last day of dark fortnight

4. What do some people do at the period of third model?

a. arrange religious programs
b. observe eight precepts
c. visit pilgrimage
d. religious discussion

Creative Questions

1. Event-1

Parash Chakma went to the monastery with his mother and father to observe the Vassavasa on a full moon day. They took uposatha sila after paying tribute to Buddha and the prayer. In the afternoon they practised meditation. While discussing religion the Bhikkhu said, Siddhartha was conceived in his mother's womb, left home, and preached the Dhammacakkapavattana Sutta on this full moon day.

Event- 2

Kyajari Marma participated in a sky lamp festival in one evening with her father. Out of curiosity she wanted to know from her father about the event in the life of Buddha associated with this festival. Her father replied on this day Buddha came back from the Tavatimsa heaven after preaching Abhidhamma to his mother and the devas. Besides, on this day the Vassavasa of the Bhikkhus is completed.

a. On which 'full moon day' did Buddha declare the time of his Mahaparinibbana?

b. Mention the event of donating honey by the monkey.

c. Which full moon day is associated with the Event-1? Explain.

d. Event 2 is the 'reflection of Pravarana Purnima' do you agree with this? Justify your opinion.

2. Aniruddha Barua is a service holder. On a holiday he participated in the recitation of sutra and the morning procession by singing Buddhist devotional song going to the temple. Afterwards he worshipped Buddha and took Pancasila. Before twelve o'clock he entertained the Bhikkhu Sangha with meal and in the afternoon he participated in the religious discussion on the birth of Buddha, Enlightenment of Buddha and the Mahaparinibbana.

a. What is the meaning of the word Pravarana?

b. Write the importance of Maghi Purnima.

c. Which purnima has similarities with the subject matter described in the paragraph? Explain.

d. What kind of merits will Aniruddha Barua get by participating in the religious programs? Analyze in the context of the textbook.

Chapter Eight
Caritamala

The human life is temporary. Nobody lives forever in the world. The performance of man makes him immortal. Many memorable and honourable persons were born in this world in every decade. The world has been enlightened by their light. For these reasons people respect and adore them. Their sacred souls win people's heart easily. They are great in knowledge, quality and deeds. The lives of these great persons are to be followed by all. The life stories of the great persons inspire us to lead an honest life. We shall know about the lives of some Thera - Theries, and prominent Buddhist intellectuals and their contributions.

At the end of this chapter we will be able to-

* Describe the necessity of reading biographies
* Introduce the Thera-Theries and the prominent Buddhist intellectuals

Lesson- 1

The necessities of reading biographies

Great life sketch with ideals attracts people. This inspires to build ideal life. Such life is achieved by lots of sacrifice and dedication. This teaching is found by reading the biography of the Thera-Theries and the prominent Buddhist intellectuals. There are many things to practise which inspire the people of all the class, profession and age to be creative and conscious about welfare.

Nothing can be gained easily in this world. Without sincerity, perseverance, sacrifice and commitment, it is not possible to build an ideal life. These qualities can be acquired gradually with the pace of life. By reading these biographies we find that they had happiness, suffering, smile- tears, and pain. But they never deviated from their ideal being overwhelmed with joy and sad by suffering. To keep up or protect moral values was their main target. They were great, the greatest. To build our life beautiful the necessity of reading their biography is unlimited. Our sense of ideal and morality will be enriched through reading them. That is why it is necessary to read the biography of the Thera-Theries and the prominent Buddhist intellectuals.

The biography of many men and women are found in the literature of Tripitaka who are memorable and honourable by the quality of their performance. Many of them became Bhikkhu and Bhikkhuni after leaving domestic life. Bhikkhus are called Thera and the Bhikkhunies are Theri. They had many contributions in the dissemination of Buddhism. The name of Upali, Ananda are worth mentioning

among Theras. Mahaprajapati Gautami. Kisa Gautami, Khema are especially worth mentioning among Theris. Besides, many of them served Buddhism leading domestic life. They also helped to disseminate the religion. They are famous as prominent Buddhist devotees in the history of Buddhism. Among them the name of King Bimbisara, Ajatasatta, Anathapindika, Visakha, Sujata, Mallika, etc. are worth mentioning.

Exercise
Mention the name of some Buddhist Thera and Theri

Lesson: 2

Thera Upali

Upali was born in the family of a lower caste barber in kapilavastu. His family name was Purna. The name of his mother was Mantani. He was the friend of the princes Anuruddha, Bhrigu, Bhaddiya, Ananda, Devadatta etc.

Once upon a time Buddha was staying in a mango forest named Anupriya. In that time some of the princes decided to receive pabbajja from Buddha. For this one day they started going to Buddha. Purna also accompanied them. They stopped for a while after leaving Kapilavastu. Later all of them handed over their precious dress to Upali. They said, 'Purna' We gave all these to you. Go back to Kapilavastu. Saying this, the princes left. Purna was very worried. He was thinking how he would inform the news of princes' leaving the family after going back to Kapilavastu. Moreover he thought, I am from a barber family. These precious dresses are not suitable for me. Besides they are princes. They have lots of money, wealth, influence and power. Leaving these if they can take pabbajja why shall I not do the same? I have nothing. Saying so he followed the princes leaving the precious dresses hanging on a tree.

The Princes are giving their dresses and ornaments to Purna

Meanwhile the princes Anuruddha Bhrigu Ananda prayed for pabbajja towards Buddha. At the same time Purna also came and prayed pabbajja after paying tribute to Buddha. Then the princes requested Buddha, 'Bhante! Please give pabbajja to Purna at first. So we have to salute and honour him. Thus our status and pride will be driven away.'

Buddha was pleased hearing the request. He at first gave pabbajja to Purna and then the Princes. After receiving pabbajja Purna was named as Upali.

Upali just after receiving pabbajja expressed his wish to Buddha to live at forest. But Buddha asked him to practise Dhamma Vinaya living with Buddha. By following the advice of Buddha Upali was able to be Arahant within a short time. Upali became expert in Vinaya by living with Buddha. Noticing the expertise in Vinaya Buddha declared him as 'Vinaya Visarada' (expert in Vinaya).

One day at the Uposatha during the recitation of Patimokkha Upali advised as below, At first an apprentice should have faith in karma and the triple gems. Then he should leave domestic life and meet some friends who lead a righteous life

Then he should live in Sangha and learn the Bhikkhu Vinaya, be aware of just and unjust and lead a life free from craving.'

Upali recited the Vinaya at the First Great Council after the Mahaparinibbana of Buddha. Five hundred wise Arahant Bhikkhus were present there. They examined the accuracy of the recitation of Vinaya by Upali. Later they are compiled as Vinaya Pitaka. He was able to uplift the title Vinayadhara given by Buddha. This is the super honour of his life. It is possible to do many things if someone has efforts and perseverance. There is no need of family status. We need only good efforts for this. We get this teaching from the life of Upali Thera.

Exercise

Write the name of the persons who received pabbajja with Upali

Lesson: 3

Ananda Thera

Ananda was born in the Sakya Dynasty. He was the cousin of the Prince Siddhartha. The name of his father was Amitodana. Siddhartha and Ananda were born on the same day. Ananda received pabbajja with Anuruddha, Bhrigu, Bhaddiya and other Sakya Princes on the same day. Ananda was handsome. He was the favorite disciple of Buddha and got the favor of being his attendent under eight conditions. He was a good orator. Everybody loved him for his physical beauty and good behaviour.

When Buddha was fifty five years old he needed a permanent attendent. Many of his disciples including Sariputta, Maggallana and Ananda desired to have that opportunity. Buddha knew that Ananda had collected merits since kalpokala. Ananda had just then achieved *sotapatti*. So, Buddha selected him to be his attendent. Since then he was always in service of Buddha. Addressing Ananda Buddha gave many important pieces of advice to the Bhikkhu Sangha. These advices are available in the 'Mahaparinibbana Sutta'.

Ananda Thera used to serve Buddha with great sincerity. When Buddha gave any advice he listened to it very carefully. He also memorized them. His memory was very sharp. He could repeat any of the advice of Buddha exactly. Therefore, he was famous as the *'Dhamma Bhandarika'* and *'Srutidhara Bhikkhu'*.

After a short period of Buddha's Mahaparinibbana there was a Mahasangiti at the cave of Saptaparni in Rajageha. The entrance in the Mahasangiti was limited for the Arahant Bhikkhus only. Yet there was a seat reserved for Ananda as he was the attendent of Buddha. After getting this invitation Ananda involved himself in deep meditation from the previous night. In that very night he became an Arahant. After becoming Arahant he gave many advice to the Bhikkhus. Some of them are given below:

1. Do not make friends with the rough speaker, angry, proud Bhikkhus who break the unity of Sangha. Do not accompany them.
2. Make friendship with the respectful, silavana and wise person. Their company is worthy.

Meanwhile all the Arahant Bhikkhus gathered in the room of assembly for the Mahasangiti. Only Thera Ananda was not there. Mahasangiti started. Suddenly all saw that Ananda was sitting on his seat. All were pleased to see him. It is said that he took seat coming through the sky way. Ananda recited the Sutta and Abhidhamma in the first Mahasangiti.

Ananda had great contribution to establish Bhikkhuni Sangha. After the death of King Shuddhodana, Mahaprajapati Gautami desired to receive pabbajja from Buddha. But at first Buddha didn't agree. Later due to strong request of Ananda he recommended the entrance of the women in Sangha. At that time it was very difficult to give the status ofBhikkhuni to the women. It was the social convention that women would live at home women would live home was the social convention. So, it can be said that the role of Ananda to establish women in respectful position in religion was very significant.

Exercise

Write two of the advice of Thera Ananda.

Lesson: 4

Theri Kisa Gautami

At the time of Buddha Kisa Gautami was born in a poor family of Savatthi. Her name was Gautami. As she was very thin, she was known to all as Kisa (thin body) Gautami. In her married life she could not be happy. She spent her life without any affection and care. Her husband also died untimely. People used to call her orphan. But by giving birth to a son she got honour. The son was her only hope. When the son was grown up as adolescence suddenly he died also. At the death of the son, she became insane with grief. She could not accept the death of her only son. She begged for medicine from everybody to resurrect her son. Nobody could give her

medicine. Rather some of the citizens scolded her as mad. Kisa Gautami did not care the words of anybody. She kept running from door to door in the hope to make her son alive. At last a kind person asked her to go to Buddha and pray for medicine from him.

Kisa Gautami is coming to Buddha with her dead son in her lap

Kisa Gautami come to Buddha with her dead son in her lap. Then she said to Buddha. "O Lord! Please give medicine to my son." Buddha looked at Kisa Gautami and found in meditation that she had many credits of her previous births. But her heart is filled with suffering due to various deeds and misdeeds in the present life. To drive away her grief Buddha said to her. "Bring some mustard seed from any of the house where nobody died." Listening to Buddha Kisa Gautami became a little bit quiet and went to the city with the dead son in her bosom. She went to each door and begged for mustard seed and asked whether anybody died in that house. All of them replied the same that there was no limit of how many people died in that house. At last she could realize that no house is free from the mouth of death. She could understand. 'Every living being must die. Everything is temporary.' Henceforth after the cremation of the dead body of her son she came back to Buddha. Buddha asked her. 'Gautami have you got the mustard?' Kisa Gautami said, 'Lord! I do not need mustard anymore. Please initiate me.' Then Buddha said, 'As the flood washes away the villages and cities, the man engaged in luxury is destroyed by Death.' Kisa Gautami achieved *Sotapatti* listening to the advice of Buddha. Then she prayed for pabbajja. After being a Bhikkhuni she followed the rules of the life of the Bhikkhuni very well. Destroying all types of greed, violence,

desire and craving she became an Arahant. Buddha declared her the best of all who wore coarse clothes. She delivered many verses after being happy at her success. Some of her advice are given below:

1. It is appreciable to the wise to make friendship with the honest person. It is possible to be wise by making friendship with the honest persons.
2. Follow the honest persons. It helps to develop knowledge.
3. Get knowledge about the four noble truths.
4. I am established on the eight noble paths. I have realized the Nibbana.
5. I am free from pain, free from anxieties. My mind is completely free.

Exercise

How did Kisa Gautami realize that everybody is under death? Describe.

Lesson: 5

Abhirupa Nanda

There was a kingdom called Kapilavastu at the foot of Himalaya. The Sakyas lived there. Suddhodana, the father of Siddhartha was the king of Sakyas. The kingdom was divided into parts under the rule of a numbers of Nayakas (Chiefs) for the convenience of administration. Khemoka was one of them. Nanda was the daughter of Khemoka's first wife. Nanda was very beautiful. Therefore, her name was Abhirupa Nanda.

When Nanda became mature enough many sons of the rich men proposed to marry her. After considering many things she chose one of the Sakya young men. But very unfortunately the Sakya young man died on the same day. That was considered as a bad omen in the society then. Her mother and father were also very disheartened. They decided not to keep her confined to the domestic life. To keep her away from the bad influence they allowed her to receive pabbajja (Ordination).

Although she took pabbajja, she was very proud of her physical beauty. She was not a bit interested to shave her hair and to take the appearance of the Bhikkhuni. But she had to receive pabbajja by the decision of her parents. The new life of Nanda started after receiving pabbajja. Now Nanda is a Bhikkhuni. She is a Bhikkhuni but she is proud of her beauty. Many Bhikkhunies used to go to Buddha to listen to his advice. But Nanda was afraid of going in front of Buddha because she thought if she went before Buddha, he would be able to understand her attitude, and might scold her in front of all. She used to avoid Buddha out of this fear. Buddha knew, Nanda is worthy of getting enlightenment. He called upon Nanda to him. At

that time Buddha brought a woman more beautiful than Nanda by his supernatural power. Seeing her beauty Nanda was stupified. Nanda was looking at the pretty woman without a blink. Buddha again by his supernatural power change this woman to an old, wrinkled woman. This sight hurt Nanda. The vain pride of her beauty destroyed immediately. Then Buddha advised her to give up the pride. Listening to the advice of Buddha she could understand that physical beauty is temporary, the beauty of heart is permanent. Eventually she achieved Arahant by giving up craving and advised, 'this body is unholy the home of diseases. There is nothing to be proud of. So leave the destructive pride. Keep the mind quiet and controlled.'

From the life of Nanda we get this teaching that, we should not be proud of our beauty. Right knowledge is the supreme wealth of human being.

Abhirupa Nanda in meditation

Exercise

Physical beauty is temporary - how did Buddha teach this to Abhirupa Nanda? What did Abhirupa Nanda say after achieving Arahant?

Lesson: 6

Atisa Dipankara

Many wise scholars and intellectuals were born in Bangladesh from time to time. They achieved honour in the world by virtue of their own qualities. They are still immortal in the mind of the people. Atisa Dipankara is one of them. Atisa Dipankara was from Bangladesh. He was born in 982 AD at Bajrayogini, a village of Vikrampur pargana under Dhaka district. At present it is under the district of Munshiganj of Dhaka division. The home ground of Atisa Dipankara is still there.

Atisa Dipankara

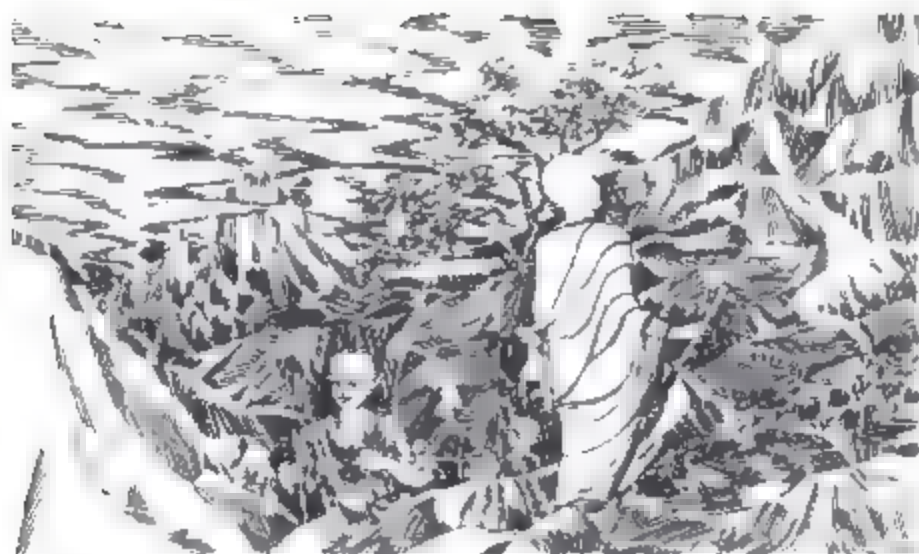
There is a monument on the name of Atisa Dipankara in that historical place of Vajrayogini. It was established by an organization named 'Bangladesh Buddhist Kristi Prachar Sangha'. Many people from different countries including China come to visit this home ground.

The name of the father of Atisa was Kallyanasri and the mother Prabhavati. After the birth his father and mother affectionately named him as Chandragarbha. Their family was very conventional. There is still the sign of his home ground in the village of Vajrayogini. This place is called by the local people as the home ground of the Atheist Scholar. Chandragarbha was very meritorious from his childhood. He had strong desire to achieve knowledge. He achieved expertise in Sanskrit within a very short time. Besides, he achieved profound knowledge on Medical Science and Technical Education too. Afterwards, he went to the University of Nalanda to achieve more knowledge. He achieved knowledge in various disciplines by dint of his hard perseverance.

At the age of twenty nine he initiated to Buddhism. Then his new name was Dipankara Srigyana. At the age of thirty one Dipankara Srigyana went to Suvarnadipa. More than hundred disciples were with him. He learned Buddhism there for long twelve years.

Later Dipankara Srigyana came back to the country. Then the king of Bangladesh was Nayapala. He accepted the rank of the Principal of the Vikramsila Mahavihara on the request of the King. He was also the Chancellor of the University of Nalanda.

The news of his scholarship scattered throughout and beyond the country. In that time various indisciplines entered in Buddhism of Tibet. Listening about the profound scholarship of Dipankara Srigyana the King of Tibet invited him to Tibet. The King thought that people's real sense of religion would flourish if Dipankara Srigyana could be brought to Tibet.

Dipankara Srigyana did not respond to the King's invitation at first. But he agreed later. Perhaps in the year 1041 Dipankara Srigyana started his journey for Tibet.

Atisa Dipankara on his journey towards Tibet

In that time the journey towards Tibet was not easy. He entered into Tibet passing the difficult way through Himalayas with great hardship. The representatives of the King offered him a cordial reception at the border of Tibet. He travelled around different towns and villages and disseminated Buddhism in Tibet. People were pleased with his scholarship and behaviour. Gradually the people of Tibet got back the real religious sense by listening to his preaching. They gave up all the faulty rituals from the religion.

Dipankara Srigyana told that he would live in Tibet only for three years when he was leaving Vikramasila. But he could not come back from Tibet anymore. He continued to live there till death. He loved the people of Tibet very much. The Tibetans also loved and honored him very much.

Dipankara Srigyana wrote many religious books in Tibetan language. Besides, he translated many Sanskrit books into Tibetan language. He also wrote many books on medical science and technical education.

He was honored by the title 'Atisa' by the Nathang Vihara of Tibet. 'Atisa' is a very honorable title. In the year 1054 this great scholar died in the Nathang Vihara of Tibet at the age of 73. The relics of Atisa is preserved in that vihara with due respect. Some of those were brought to Bangladesh in 1978 from China. These are preserved in the Dharmarajika Buddhist Monastery of Dhaka.

Exercise

Make a plan to visit the birth place of Atisa Dipankara (Group work)

Lesson: 7

The Qualities of the Scholars to Follow

No great life is built easily. Trial and endeavor are needed for this. Those who are able to build such life, can achieve immortality. They remain immortal in history. People follow their ideals and qualities from era to era. We have many things of the great man's life to follow. Therefore, it is not enough to read this life for pleasure. We should practice the ideals also. It is not possible to get anything through emotion. Only through practice and by following sincerely one can reach the target. Gautama Buddha delivered many advices to make life beautiful by following the ideal of morality.

There was a sage named Bakkali at the time of Buddha. He was a great fan of Buddha. He used to look at the enlightened appearance of Buddha with great admiration. After observing many days Buddha asked him, "what is the result to see at the perishable body? Follow the morals and ideals. Leave the emotion. Sow the seed to produce the light in yourself. Make yourself enlightened." Following the advice of Buddha the sage Bakkali started meditation and was able to achieve the Arahant soon.

There was another episode like this. Buddha was then travelling through the city of Uruvilba. There were three sages living in the forest of Uruvilba. They were three brothers named Uruvelakassapa, Nadikassapa and Gayakassapa. They used to live there with their disciples separately. They never followed each other. According to their own concept each of them tried to get rid of suffering, by being hot in heat or fire and by keeping submerged in cold water. When Buddha met them he advised them. Buddha said, "It is not possible to be purified by getting wet in water or burned by sun."

Buddha described some of the important events of his life to them. Then he said," To make life purified one has to practice the ideal and morality." Later they initiated to Buddha and got involved in practicing chastity to be free from suffering.

Therefore, to build a great life one has to follow the great ideals. If we want to make our life famous and enlightened, we have to follow the ideals of the life of the enlightened persons. Thera-theri and the prominent Buddhist intellectuals are the guides to the ideals. We can learn the characteristic features, perseverance, self-control, and the practicable ethics from their life. If it is possible to practise and follow their life and ideals, the life of all will be successful.

Exercises

Fill in the Gaps

1. Upali was born in the family of a ——.
2. Buddha declared him as ————-
3. There was a Mahasangiti at the cave of ——— in Rajageha
4. She could understand, any living being must --------
5. This body is -------, the home of ----------
6. Atisa Dipankara was born in ——— AD.
7. Atis Dipankara was born in the village ------ — of Bangladesh

Short Questions

1. Write two advice of Thera Ananda
2. What are the advice of Kisa Gautami?
3. What did Abhirupa Nanda say after achieving Arahantship?

Descriptive Questions

1. Describe how Thera Upali achieved expertise in Vinaya
2. Describe the qualities of Ananda Thera in the context of his life sketch
3. Discuss what Kisa Gautami learned from the reality of life
4. How did Abhirupa Nanda understand that physical beauty is temporary and the beauty of heart is permanent?
5. Discuss the life and work of Atisa Dipankara

Multiple Choice Questions

1. How old was Chandragarbha when initiated to Buddhism?

a. 16 b. 19
c. 27 d. 29

2. What do you learn from the life of Thera Upali?

i. to do right action
ii. to recite Sutta
iii. to be greedless

Which one is correct below?

a. i and ii b. i and iii

c. ii and iii d. i, ii and iii

Read the text below and answer the question no.3 and 4:

Subhadra Tancanga is incomparable in beauty, appearance and character. In due time she was married to a handsome young man of her choice. But her conjugal life was temporary. Later she diverted her mind towards Vihara and tried to lead the chaste life.

3. To whom from the text the character of Subhadra Tancahga is comparable with?

a. Mahaprajapati Gautami b. Kisa Gautami

c. Abhirupa Nanda d. Mallika

4. By leading a chaste life Subhadra Tancanga can-

i. start a new life

ii. destroy craving

iii. keep mind quiet and restricted

Which one is correct below?

a. i b. ii

c. i and ii d. ii and iii

Creative Questions

1. Patacara is a daughter of a rich family. But she married a son of a poor family. One day she wished to go to her father's house. While going to her father's house with husband and children her husband was attacked by a snake. Then she started to go with the children alone. There was a small river on the middle of the way. At first she crossed the river with her younger baby. Then she was coming back to take the elder one. But when she was at the middle of the river the elder baby saw an eagle was taking the younger baby. To drive away the eagle the elder boy jumped in the river shouting and drowned immediately. After losing husband and children once she reached to Buddha. She was consoled by the blessings of Buddha. Later she became a Bhikkhuni.

a. In which family was Upali born?

b. Why did the King of Tibet invite Dipankara Srigyana in Tibet?

c. Whose life is reflected in the event of Patacara described in the stem?

d. Is it possible to achieve Nibbana in the way of Patacara?- explain according to the text.

2. Khema was proud of her beauty. She did not go to Buddha thinking the pride of her beauty might be disregarded by him. One day when she agreed to go there Buddha displayed a miracle. The miracle was that then an angel from heaven was fanning Buddha with a fan made of palm leaves. Khema was staring at the angel from heaven with great surprise. According to the will of Buddha the angel was changed from young to middle age. Old age attacked her. The angel had no tooth, her skin got wrinkled and hair was gray. At last the angel fell down on the ground. Then Khema being repented said, "Alas, this is the fate of such a wonderful beauty! The same will be the fate of my body one day."

a. Who was the attendant of Buddha?

b. Why was Purna initiated first?

c. Which character of the Caritamala is reflected in the story described in the stem?

d. "The same will be the fate of my body one day"- Justify the statement according to the *Caritamala*.

Chapter Nine

Jataka

The stories of the previous birth of Gautama Buddha are known as Jataka. The impact of the story and the morals of Jataka are immense on the Buddhists. From the advice at the end of the story of Jataka we can achieve the moral and human qualities. Besides, by reading Jataka we know about the life, religion, society, education, culture, politics, geography, environment and archaeology etc. of the ancient India. Therefore, the significance of reading Jataka is unlimited. We shall read about Jataka in this chapter.

At the end of this chapter we shall be able to-

- Give concept about Jataka
- Describe the story of Jataka
- Explain the morals of Jataka

Lesson: 1

Introduction and the Number of Jataka

The word Jataka originates from the word 'Jato'. The word Jato means originate, arise, grow etc. Therefore, the word Jataka means one who is produced or born. Buddha used to say different stories about his previous birth to his disciples in different situations. These stories about the previous birth of Gautama Buddha are called Jataka. Nobody can be Buddha by the result of the actions in single life. To be Buddha one has to be purified by fulfillment of Parami through birth and rebirth in various species. By reading Jataka it is found that Gautama Buddha was born in various birth in various families. He was born as king, minister, brahmin, merchant and different birds and animals in the family and divine life. He was termed as 'Bodhisattva' in each birth. Bodhisattva performed the good actions in each of his birth. In fine it can be said that the previous births and incidents of Gautama Buddha as Bodhisattva are termed as Jataka.

The total number of Jataka is 550. Gautama Buddha became Buddha after achieving the enlightenment (Bodhigyana) in 550 births. There are 547 stories in the book Jataka edited by Sri Ishan Chandra Ghosh. It is said that the three stories are lost with the passage of time.

Exercise
What is Jataka?

Lesson: 2

The Influence of Jataka to Build a Moral and Ideal Life

The life led towards fairness and honesty is the ideal life. The idealistic person is respected by all. People recall the moral and ideal person even after their death for ages. Therefore, we should restrain ourselves from the immoral actions because man without morality and ideal is equal to beast. By reading Jataka we can know how it builds a moral life.

The stories of Jataka are the moral stories. These are not fairy tales. Lord Buddha used to tell these stories to make other understand the good result for good deed, and bad result for bad deed. So, to make human life beautiful the importance of Jataka is unlimited. The stories of Jataka help us to understand the deep theories of religion, inspire us to do good work, teach us to donate open heartedly. These stories teach us to be Silavana or to possess good character, and to be kind, moral, truthful, merciful, friendly and beneficent. These abstain us from killing living beings, telling lies, theft, adultery, taking drugs, keeping body, speech and mind self controlled. They inspire us to take right occupation. These help to drive away racism and class system from the society. It awakens brotherhood, tolerance and respect to other's view and religion, make friendship to all the living beings. So, the impact of Jataka to build moral and ideal life is unlimited. Therefore, everybody should follow the teachings of Jataka.

Exercise

Make a list of the teachings of Jataka

Lesson: 3

Kapota Jataka

In ancient time Bodhisattva was born as a pigeon during the reign of the King Brahmadatta of Varanasi. The people of that time in Varanasi served the birds to achieve virtues. They used to keep baskets hanging inside and outside their house for the birds. Bodhisattva as a pigeon lived in such a basket at night. He went out in search of food every morning from there. He used to sleep there in the evening after having meal.

One day while flying by a kitchen a crow got the excellent smell of food. He peeped inside and saw fish and meat curry were being cooked. The greedy crow started thinking how that fish and meat could be eaten. Seeing the pigeon entering the kitchen in the evening the crow thought the motive should be fulfilled by making friendship with the pigeon.

The next morning after waking up from sleep Bodhisattva went out for food. The crow followed him. Bodhisattva asked, "Why are you following me?" The crow said, "I like your activities very much. I will be your companion from now."

The chef and the greedy crow

Since then the crow continued to stay with Bodhisattva. The chef saw a crow was living with the pigeon. So, he hanged another basket for the crow also. Since then the crow also started to live there. One day a lot of fish and meat were cooked there in the house of the chef. That made the crow greedy. He decided not to go out for food the next day. So, the whole night he pretended to be sick. The next morning he refused to go out for food with the pigeon. Bodhisattva was in doubt. He said, "Ok stay at home. But be careful, do not do anything out of greed." Thus giving advice to the crow Bodhisattva went out for food.

The chef started to cook. He kept the mouth of the cooking pot slightly open for the steam to go out. He covered another pot by a strainer. The scent of the delicious food was in the air. The chef went out for a while to get fresh air. Just at that moment the crow came out of the basket and sat on the strainer over the pot. The strainer immediately fell on the ground with a big noise. The chef ran into the kitchen to see what happened.

He found that the crow was trying to eat the meat. The chef immediately understood the motive of the shrewd crow. He quickly closed all the windows and the doors and caught the crow. He pulled out all the feathers of the crow and rubbed salt and ginger throughout its body; then threw it to the basket. The crow was tossing about in pain. Bodhisattva was able to understand everything seeing the crow after coming back in the evening. Then he thought, the greedy crow had got this punishment because of not following my advice. Then he recited a verse. The meaning of the verse is:

A wanton person does not listen to the advice of the beneficiary friends. Therefore, he has to fall in danger. This crow is the proof of that.

Saying this verse Bodhisattva said aside, I should not stay here anymore. He went away to another place from there.

The crow died immediately. The chef threw away the dead crow with the basket.

Moral advice: Greed begets sin, sin begets death.

Exercise

Why did the crow make friendship with the pigeon?

Describe the consequences of the shrewd crow.

Lesson: 4

Sasak Jataka

Once upon a time Brahmadatta was the king of Varanasi. During his reign Bodhisattva was born in the family of rabbits and lived in a forest. There was a mountain on one side, a river on the other side and a village to the other side of the forest. Bodhisattva in the form of a rabbit had three friends. They were a fox, a monkey and an otter. The four friends lived on the bank of the river Ganges. The rabbit was very wise. Every evening he used to advise his three friends, to donate, to observe sila, to observe uposatha etc. The friends accepted the advice. Thus many days passed.

One day seeing the moon the rabbit realized that the next day would be the full moon day. He said to the friends, "Tomorrow is the full moon day. Observe uposatha by taking sila. Donate after taking refuge in sila. The charity of the Silavana person is greatly rewarding. If a needy person comes, give share of your food to him."

Listening to the advice the friends went out in search of food.

The fox entered a house. He saw a pot of meat, sweets, and a pot of yogurt there. He shouted loudly for three times, "Who is the owner of these? Who is the owner of these? Who is the owner of these?" Nobody answered. Then he came back to the cave with those food items and 'I will take these in time' deciding this he was engaged in meditation.

On the other side the otter found the smell of fish on the sea shore. He got four fish by digging the sand. He also asked for three times "Who is the owner of these? Who is the owner of these? Who is the owner of these?" Nobody responded. Then he brought the fish in the cave and decided to have those in time and got engaged in the sila bhavana.

The monkey also collected some mangoes from the forest and decided to take in time and was engaged in sila bhavana.

Bodhisattva as a rabbit giving advice to his friends

In the mean time Bodhisattva decided to eat grass and thought, "My food is only grass. Man does not eat grass. If any needy person comes to me what shall I offer him?"

Later he decided to entertain the guest with the meat of his body by grilling it.

Indra, the Devaraja, came to know about the decision of the rabbit. To test the Dana, Indra went there in the guise of a Brahmin. He received offerings from everyone accordingly. Finally, he came to the rabbit. The rabbit was very happy to see him. He said to Indra in guise of the Brahmin, "You did very good to come to me for meal. I will give you such Dana that is never given by anybody before. Please make the fire. I shall jump into that. When my body will be grilled by fire you can take the meat and observe the rituals of samanera."

Indra made the fire with dry grasses and leaves. Bodhisattva in the guise of the rabbit shook his body three times so that the insects dropped from his body. Then he jumped into the fire without any hesitation. But what a great surprise. The fire could not touch even a single of his hair. The rabbit said to the Brahmin, "Brahmin! Why is your fire so cold?"

Indra introducing himself said, "Oh rabbit! I am Indra. To test your Dana I have done so.

The rabbit said, "Oh Devaraja, all persons of the world can test my Dana. None will see me unwilling to Dana."

Indra said, "Oh rabbit may your fame be known throughout the world." Devaraja Indra drew the sign of a rabbit on the moon. That is why we see a sign of the rabbit in the moon till now.

Moral Advice : The Silavanas are worshipped by all.

Exercise

Who are the friends of the rabbit?

Lesson: 5

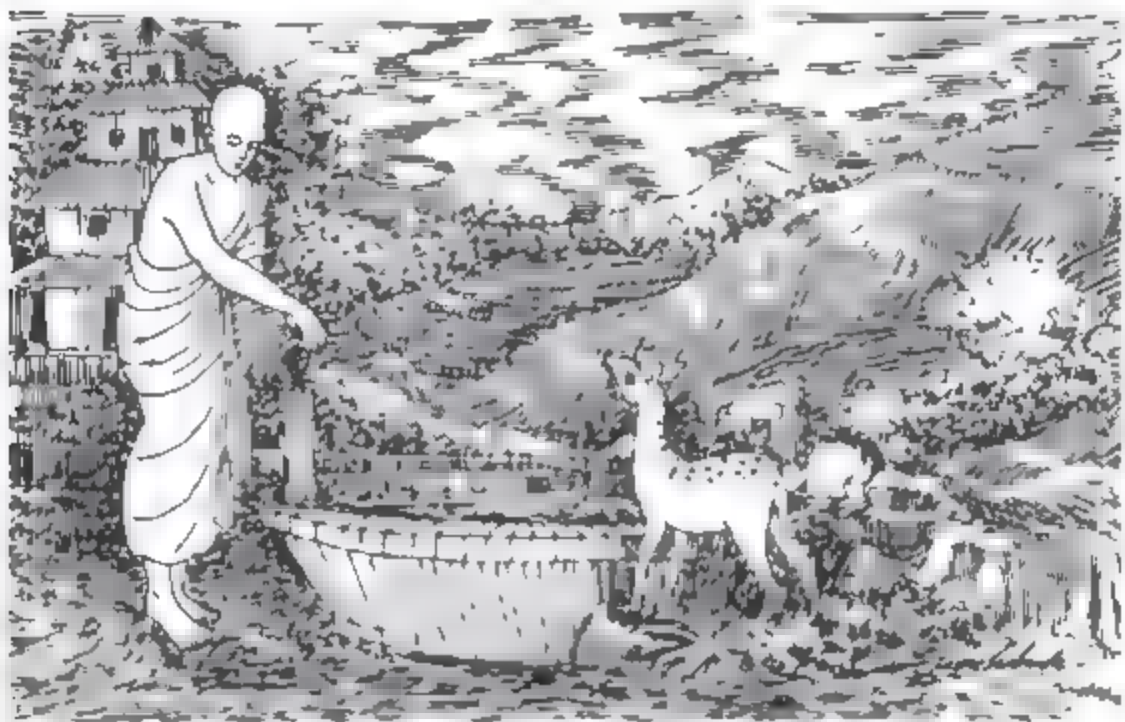
Amra Jataka

In the past there was a King called Brahmadatta in Varanasi. During his reign Bodhisattva was born in the family of Udicya Brahmin. As he grew up, Bodhisattva received the Prabbajja. He lived on the foot of the Himalaya with five hundred Bhikkhus.

Once there was a terrible drought in the Himalaya. All the sources of water dried up. There was scarcity of water everywhere. All the animals were stricken with thirst. There was not a drop of water anywhere. Seeing these sufferings of the animals and birds a Bhikkhu felt pity for them.

The Bhikkhu cut a tree. He made a water container with that tree. He filled up the container with water to let the animals drink. All the animals and birds started to drink water from the container. Many animals were saved by this.

Many animals came everyday to drink water there. That is why the Bhikkhu could not get time to collect fruits for himself. The Bhikkhu was supplying water to the animals day and night forgetting his meal. Seeing this, animal and birds became worried for him. The Bhikkhu was starving because he was too busy supplying

water. The animals and birds decided to bring some fruits for the Bhikkhu according to his/her ability.

The animals are drinking water from the container

From then on all animals and birds that came to drink water brought fruits like mango, berry, jackfruit etc. both sweet and sour according their ability. Thus huge fruits were available and even the five hundred Bhikkhus of the monastery could not finish eating them.

Seeing the sacrifice for others by the Bhikkhu Bodhisattva said, "Look what the grace of good action is! So many Bhikkhus are enjoying the result of the pious deed of one. Nobody of them had to go to forest for collecting fruits anymore."

Moral Advice: Everybody should be enthusiastic to perform good actions.

Exercise

Why did the Bhikkhu arrange drinking water for the animals?

Lesson: 6
Mashak Jataka

In the past during the time of King Brahmadatta of Varanasi, Bodhisattva led his life by trading. There were many carpenters who lived in a village of Kasi. They used to make various types of furniture with wood. One day an old carpenter was preparing furniture by cutting wood. His son was sitting beside him. Just then a mosquito bit him on his head.

He called his son and said, "Son, a mosquito is sucking my blood by biting me on the head. Please drive away the mosquito." The son said, "Father, keep quiet. I will kill the mosquito with a stroke." That time Bodhisattva came to the old carpenter's house with the articles of trade. He sat in front of the house. After his sitting the carpenter again said, "son, drive away the mosquito." Then the son carried a large and sharp axe in his hand saying, "Yes, I'm getting rid of it" and he struck his father's head strongly, saying 'killing mosquito' 'killing mosquito' from the back. Immediately the head of the old man was cut into parts and blood flew out. The old carpenter died there.

The old man and the stupid son

Bodhisattva was astonished to see what had happened. He thought, I never saw such a stupid person anywhere. Even a wise enemy is better than such a stupid friend because an intelligent person is restrained from killing at least in fear of punishment. The boy is so stupid that he killed his father to kill a mosquito. To see such deed of the stupid son, Bodhisattva left the place after reciting a verse. The verse is

Intelligent foe is even good for me
What terms with a stupid friend?
To kill a mosquito killed father
Great stupid the son was.

Moral Advice: An intelligent foe is better than a stupid friend.

Exercise
What was the carpenter doing?

Lesson: 7

The merits of following the advice of Jataka

Jataka are the descriptions of the previous birth of Gautama Buddha. But there are many pieces of important advice to follow in the Jataka. These advices have significant role in developing human and moral qualities. Therefore, we should follow the advice. Some of the important advice are given below. For example, by reading Kapota Jataka we can learn about the consequences of greed. According to this teaching too much greed drives us towards death. Therefore, everybody should be restrained from greed. Thus we learn from the Sasak Jataka about the merits of observing sila. According to the moral of this Jataka the Silavana person is worshipped everywhere. The Amra Jataka teaches us to be enthusiastic about performing good deeds. There is an instruction that the intelligent friend is better than a stupid friend in the Mashak Jataka.

There are many advices in Jataka in which instructions are given about how to be restrained from stupidity, miserliness, laziness, pride, shrewdness etc. these advices inspire us to do good deeds leaving all bad deeds. These inspire us to lead a moral life and teach us to be friendly by leaving violence. Therefore, to follow the advice of Jataka is compulsory to build a peaceful world.

Exercises

Fill in the gaps

1. Nobody can be Buddha by the ------- of the actions in single life
2. The crow was ---------- about in pain
3. One day the rabbit realized seeing-----------that the next day would be the full moon day
4. Once there was a terrible ---------- in the Himalaya

Matching

Left side	Right side
1. Bodhisattva performed	found the smell of fish on the sea-shore.
2. The stories of Jataka help us to understand	the motive of the shrewd crow
	good actions in each of his birth.
3. The people of that time in Varanasi	the deep theories of religion.
4. The chef immediately understood	served the birds to achieve virtues
5. On the other side the otter	

Short Questions

1. What is the number of Jataka?
2. Describe how the Bhikkhu arranged the drinking water for the animals
3. What advice was given by the rabbit to his friends?
4. What was the mosquito doing on the head of the old man?

Descriptive Questions

1. What is Jataka? Introduce Jataka in detail
2. Describe the advice of the Amra Jataka in your words
3. Why is an intelligent foe better than a stupid friend? Explain

Multiple Choice Questions

1. Who was the companion of Bodhisattva when he was a pigeon?

a. Mosquito　　b. Crow

c. Monkey　　d. Pigeon

2 What happens if a wanton person does not follow the words of a beneficent friend?

i. Danger is a must

ii. Death is certain

iii. Separation

Which one is correct below?

a. i   b. i and ii

c. ii and iii   d. i, ii and iii

Read the text below and answer the question no. 3 and 4:

Tarun Chakma is a mason. But he was very clever. His son Bimal Chakma is worthless and stupid. That is why there is serious problem sometimes.

3. To which Jataka does the character of Tarun Chakma match?

a. Kapota Jataka   b. Amra Jataka

c. Mashak Jataka   d. Sasak Jataka

4. What is expressed in the attitude of Bimal?

a. stupidity   b. simplicity

c. ignorance   d. confusion

Creative Question

1. Once the tube wells of the low land of Maheshkhali sank due to excessive rainfall. There was scarcity of drinking water for it. Mr. Manik Barua felt pity seeing the news in the newspaper. He came forward to help them and took steps of supplying drinking water. The local people were benefitted by this.

   a. Where did the four friends live?

   b. Why should we not do any immoral action?

   c. To which character of Jataka does Manik Barua match ? Explain.

   d. "Everybody should be enthusiastic to perform good deeds" - how far the action of Manik Barua is comparable with this advice? Explain.

2 A grand daughter of an old woman wanted to buy a doll. Therefore, she requested her grandma for it. But as the old woman was poor, she wanted to buy a doll exchanging an old plate from a hawker. The hawker, understanding the plate was of gold, did not sell the doll pretending the doll to be more valuable than the plate. But the old woman bought a doll selling the plate for more prices to another hawker. Later the first one died of repentance hearing that.

a. What is the meaning of Jataka?

b. Describe the importance of reading Jataka.

c. Explain which Jataka has similarities with the story of the text.

d. Discuss the consequences of the attitude of the greedy hawker according to the Jataka in your textbook.

Chapter 10

The Buddhist Heritage and The Places To Visit

The history of the Buddhist civilization and culture in Bangladesh is glorious. With the passage of time these have turned to ruins. Many ancient valuable relics have been discovered from these ruins because of digging these places. The memories and deeds of Buddhist Bhikkhus and imperials are attached to these ruins. Bangladesh government is carefully preserving these ruins and discovered materials. There are many magnificent temples, Buddha statues and cetiyas in Bangladesh. Many people from around the world come to visit these places. Therefore, these places are famous as the Buddhist heritages and historical places of Bangladesh. The history of the civilization of Bangladesh is related to these places. These places are very holy and dear to the Buddhists. Visiting these places broadens our mind. In this chapter we will learn about the Buddhist heritages and historical places.

At the end of this chapter we will be able to

- Give description about the Buddhist heritages and historical places in Bangladesh
- Describe the characteristics and importance of the Buddhist heritages and historical places

Lesson: 1

Introduction to the Buddhist Heritages and the Places To Visit

There are many Buddhist heritages and places to visit in Bangladesh. The mentionable ones are temple, Cetiya, the statues of Buddha, Bodhisattva, and different gods and goddesses, stupa, the ruins of ancient Buddhist temples and cities, utensils, terracotta plaques, paintings, coins, stone inscription etc. The archaeological importance of these things is immense. Consciousness regarding the heritages is essential for the development of the country and its people.

Ancient Buddhist temples have been discovered in many places of Bangladesh after digging. In Maynamati of Comilla ancient Buddhist temples and historical places have been discovered. The historical places and monuments discovered here are the Salavana Vihara, Ananda Vihara, Bhoja Vihara, Rupaban Vihara, Itakhola Vihara, Kutilla Mura, Kothari Mura, Charpatra Mura, Triratna Mura. The significant heritages and historical places discovered in Bogra are Mahasthangar, Vasu Vihara, Govinda Bhita, Bairagir Bhita. The ruins of Sompura Mahavihara have been discovered in Paharpur at the district of Naogaon. This is the largest ancient

Buddhist temple discovered in Bangladesh. Other than that, there are the ruins of Halud Vihara and Jagaddala Vihara in this area. There is the ruin of Sitakot Vihara in Dinajpur. The ruins of ancient Buddhist temples have been discovered in Uari Bateshvara of Narsingdi, the Padmavihara in Panchagar and Vikrampuri Vihara in Jagannathpur of Munshiganj district. These are the symbols of our past heritage. The government of Bangladesh is preserving them with great importance. Many tourists from around the world come to visit these heritages and historical places.

There are some magnificent modern Buddhist temples and Buddha statues which are also considered as Buddhist heritage and tourist places. Among the Buddhist temples the Mahamuni Vihara of Pahartali, the Sudarshan Vihara of Raujan, the Pharacing Vihara of Bagoan, the Sevasadan Vihara of Patia, the Bura Gosai Vihara of Thegorpuni, Cakrashala Vihara, the Ramkot Vihara of Ramu, the Aggamedha Vihara of Cox's Bazaar, the Citmaram Vihara of Rangamati, the Sangharama Vihara of Sitakunda, the Rajavana Vihara of Rangamati, the Aranna Kutira Vihara of Panchari, Khagrachari, the Dharmarajika Buddhist temple of Dhaka, the Subarna temple of Bandarbans are very famous. The Buddha statues and the architecture of the temples are very wonderful. Various stories of Buddha's life are drawn on the walls of these Viharas, which are very impressive and create the religious feelings in the mind of the visitors. A statue of Lord Buddha was found in the pond of the village Thegorpuni about one hundred and fifty years ago. It is said that, Nilmoni Barua, the wife of Haradhan Barua, was ordered by dream to lift the statue along with a pot of gold coin from the pond. The statue was rescued with the pot of gold according to her description. It is believed that the statue has supernatural power. If anybody prays for something good with earnest devotion to this statue, his or her will is fulfilled. Similarly the statues of Citmaram, Mahamuni and the Pharacing statue of Bagoan have supernatural power also according to the belief of the Buddhists. Therefore, many of the pious Buddhists pay tributes to these statues before starting any good deed. The Viharas are situated in the charming natural environment. The fairs and festivals are arranged in the yards of these viharas in different occasions of the full moon day. Many tourists irrespective of nationality or religions gather here. Besides these, there are more Buddhist temples, cetiyas and statues which are very beautiful.

Exercise

Make a list of the traditional Buddhist heritage and visiting places of Bangladesh in different districts (group work)

Write the name of ten Buddhist temples of the modern time

Lesson: 2

Mainamati

Mainamati is situated eight miles away from the centre of Comilla. Mainamati is surrounded by small hills and covers around eleven miles of area. These hills housed a lot of Buddhist temples, Stupas etc. in the past. Many ruins of ancient Buddhist temples and stupas were discovered here by digging. These instances were discovered in 1943-44. These were as mounds then. The local people used to collect bricks from there. During the time of the Second World War the contractors of the construction of the Airport also used to collect bricks from there. As a result many valuable archaeological instances were destroyed and lost. Later the government preserved 20 instances among them by the Law of Protecting Antiques and Archaeological Instances. Mainamati is one of them. The digging was done here in1955-56. Many ancient Buddhist temples, stupa, statue of Buddha, golden and copper coins, clay shield, utensils and inscriptions were discovered. It is known from the inscriptions that the Buddhist Royal dynasty of Pal, Kharga, Chandra, Deva etc. ruled here.

Many Buddhist temples, Cetyas, Stupas etc. were established in the area of Mainamati by the patronization of the kings of these Buddhist Dynasties. Mainamati was the heart of the Buddhism from the 7th century to 12 century AD. These Buddhist temples were also famous for educational activities. The scholars from the foreign countries used to come here to study Buddhism. The Salvana Mahavihara is the largest Buddhist temple in Mainamati area of Comilla.

The Salavana Mahavihara:

The Salavana Mahavihara

After digging a copper inscription was found in the wreckage of the Salavana Mahavihara. From this it is known that this Salavana Vihara was built by the King Bhavadeva. He was the son of the King Anandadeva of Deva Dynasty. In the 8th century the Deva Dynasty ruled this area. From this ruin of the Vihara it is understood that the vihara was of square size. The length of each wing is 550 feet. The vihara is surrounded by walls. The height of the wall is 16 feet. There were 115 rooms in this vihara. All the rooms were equal. The Buddhist Bhikkhus lived in these rooms. One room is separated from other by 5 feet thick walls. There was only one entrance to the north. The stairs of the entrance to the temple was also to the north. The main temple was of the shape of a cross. This is made of bricks and at the centre of the vihara complex. This is of rectangular shape. The length is 168 feet, the breadth is 110 feet. There is a 7 feet wide walk way around the temple. The walls of the temple were designed with the rows of terracotta.

There are more architectural instances in the vihara complex. There is an assembly room with columns at the south-east corner. There are two small temples to the west of the central vihara. There is a square shape temple 60 feet away from the North West corner outside the temple. The room for worship is in the center of the temple.

Many archaeological resources are found here by digging. Among these 8 copper inscriptions, gold and silver coins, ornaments, bronze statues of Buddha, Bodhisattva, the statues of different gods and goddesses, innumerous terracotta, designed bricks, stone-statue, copper-pot and daily used utensils are mentionable. The statues are very beautiful and valuable.

The Salavana Vihara was the heart of the practice of Buddhism. Apart from Buddhism, various subjects of knowledge and science were also taught here. This Vihara had much fame as a centre of education. The scholars from home and abroad used to come here to acquire knowledge. The Kings of the Deva, Chandra and Pala Dynasties also patronized this Vihara. This Vihara continued for four hundred years.

Exercise

Where is Maynamati?

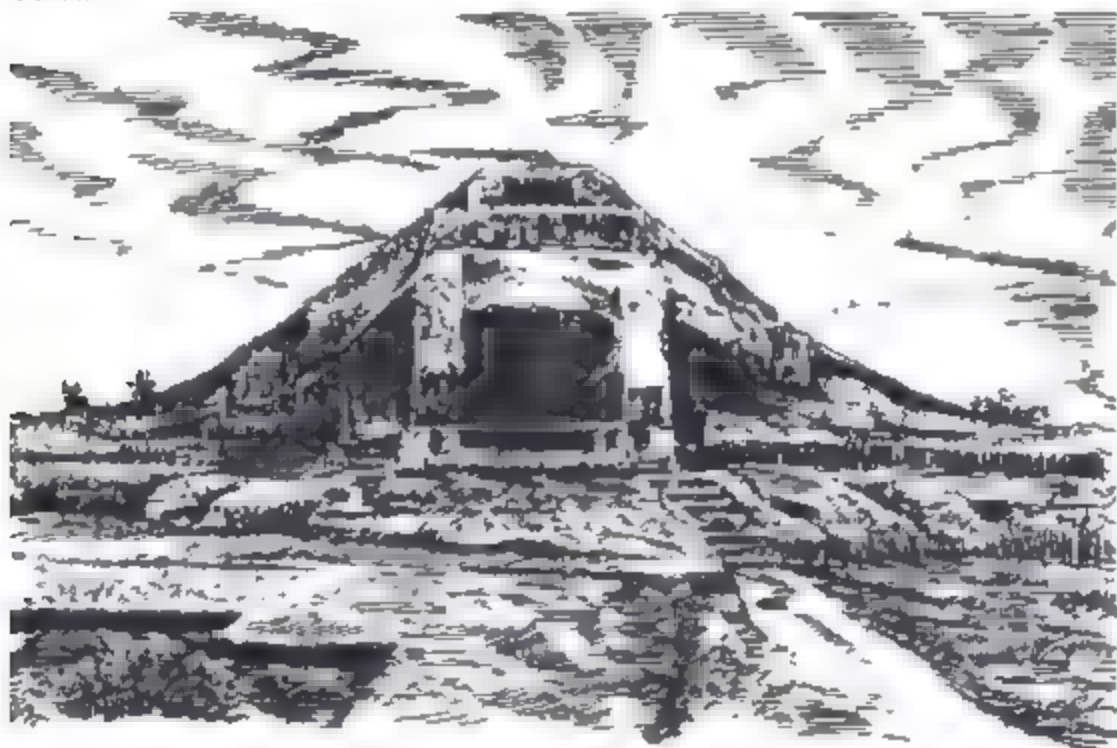
When were the Buddhist instances discovered?

Make a list of the things discovered in Maynamati.

Draw a picture of the Salavana Mahavihara.

Lesson. 3

Paharpura

Paharpura is situated about four kilometers away from the Jamalganj rail station of the Naogaon district. The kings of the Pala Dynasty ruled this area. This area is the centre of the Buddhist civilization. The King Dharmapala of the Pala Dynasty built a large vihara here. The name of the vihara is 'Sompura Mahavihara'. This was the largest Buddhist vihara in the South-East Asia. The name and fame of Paharpura spread around for this vihara. Here is the description of Sompura Mahavihara below.

Sompura Mahavihara

Sompura Mahavihara

The wreckage or ruin of the Sompura Mahavihara was discovered by excavation. The vihara is of square shape. The vihar was established in the area of 27acres of land. The area of this vihara is 922 feet from the North to the South and 919 feet from the East to the West. The vihara is surrounded by the walls made of bricks. The large vihara looks like a castle. There were 177 rooms for the Bhikkhus to live in. There were no windows in those rooms. But there were Kulungies inside the wall. All the rooms are of the same measurement (14x13feet). There is an entrance to each room. There are numerous offering stupas, small temples, ponds and other structures

throughout the vihara. There is a high temple in cross shape at the centre of the vihara. These ruins are discovered because of the archaeological excavation.

The main gate of the vihara is to the North side. The gate was very wide. The walls of the vihara were decorated with the terracotta plaques. The simple, unlettered rural artists made these with mud. These were the social pictures of the ancient Bengal. The standard of this art is unique.

It is known that the King Dharmapala established fifty more educational institutes and viharas based on this vihara as the center. Many statues of Buddha, Bodhisattva and different gods and goddesses, coins, inscriptions, copper materials, utensils were found by excavating the ruins of the vihara.

The great scholars Bodhibhadra and Atisa Dipankara lived in this vihara. Later Atisa Dipankar went to Tibet and disseminated the religion and wrote many books. It was not only a Buddhist temple but an educational centre also. The name and fame of the Vihara also spread abroad. UNESCO recognized the Sompura Mahavihara of Paharpur as the 'World Heritage'.

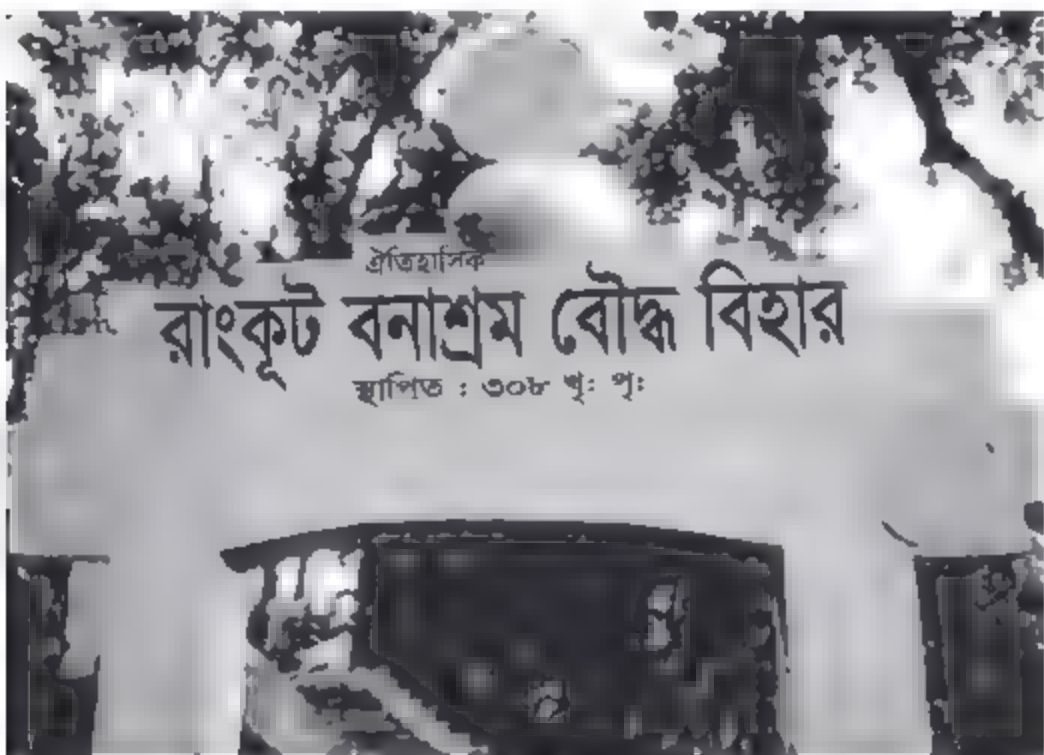
Exercise

Make a list of the structures in the Sompura Mahavihara complex.

Make a list of the things found in the Sompura Mahavihara.

Lesson: 4

Ramkota Vihara

The Ramkota Vihara is situated in the Ramu upazila of the district of Cox's Bazar. The vihara, two miles away from the main road from Chittagong to Cox's bazar in a charming natural environment surrounded by small hills looks very beautiful. The name 'Rangkuta Bonasram Bouddha Vihara' is written on the gate of the vihara but locally it is known as the Ramkota Banasram. According to the scholars, researchers and many historians, this vihara was established during the reign of Emperor Asoka or afterwards.

The Gate way of the Ramkota Vihara

The vihara is surrounded very impressively by seventeen small and large hills. Many pieces of ancient bricks, the ruins of the statue of Buddha, terracotta are found here. The height of the dome of the vihara is 40 feet. This vihara is famous as one of the Buddhist evidences for its unique architecture.

A valuable inscription was in a stupa on the small hill to the south of the Ramkota vihara. That was robbed. It is known from the local people that it was broken into pieces. The stupa was also destroyed completely. It is known that in 1930 Jagatchandra MahaThera, a Bhikkhu from Myanmar, recovered an inscription in Srilanka. According to the description of the inscription the investigation and digging were done here. The ruin of the great Sangharama and the beautiful, large ancient statue of Buddha in *abhayamudra* found after excavation are preserved in Ramkota vihara. Many ruins of huge statues made by local sandstone are found around the vihara. Among these the sign of two footsteps of Lord Buddha and the statue of Buddha touching the ground are worth mentionable.

The most valuable and special archaeological place of this vihara is on the south-east side. The centre of the archaeological structure is on the top of a hill

Which is approximately 30 feet high. Considering the structural design it is conceived that this was a large Sangharama. This vihar was the important centre for exchanging relation and culture between Chittagong and the state of Arakan.

At present there is a library named 'Arya Dharma'. The number of books is more than 600. The library is open to all.

This ancient wreckage reminds a *Rammyavati* city and the glorious heritage of the Buddhist religion. The local pious people sponsor the Bhikkhu and Samanera of the vihara with pleasure. Many tourists from home and abroad come to visit the large statue of Buddha in the vihara. There are possibilities to discover many important archeological findings from here by excavation.

Exercise

Where is the Ramkota Vihara?

Describe the structural design of the Ramkota Vihara.

Lesson: 5

Rajavana Vihara

A famous vihara in Rangamati, a hilly district town, is the Rajavana Vihara. It was established in 1974. This Vihara is situated in a very beautiful natural environment. The animals and birds move around the charming places of the vihara without any fear. Reverand Sadhanananda Mahasthavira was his chief of the vihara. He was renowned as the 'Vanabhante' mostly for his meditation in the remote forest. The Bangladeshi Buddhists respect him profoundly. He has a unique role in the revival of Buddhism in Bangladesh. By the invitation of the Chakma Royal family and the leaders in 1974 he came to this vihara from Langadu of the district of Rangamati. The total area of the vihara is 47 acres including the lands donated by the Royal family. There are the temple of worship, Cetiya, Bhikkhusala, Desanaghara, Cankramana kutira, Bhikkhusima, Bhojanalaya (dining room), library, museum, weaving room, the statue of the Bhikkhu Upagupta, the symbol of seven heavens, Bodhitree etc. are in the vihara. The structural design of the vihara is wonderful.

The Rajavana Vihara in Rangamati

There are more than sixty branches of the Vanavihara in the hilly areas and Vanabhante has more than a thousand disciples. His disciples follow the Dhutangasila. This vihara is one of the famous place of pilgrimages to the Buddhists. The large number of virtuous people gather here everyday irrespective of race, religion, caste and sex. The people from different places come to this vihara to receive pabbajja and upasampada. Besides, many people from remote area come here to celebrate the Annaprashana of their children, Sanghadana, Attaparikkhara dana, Kathina Civara dana, etc. religious and social festivals.

Various religious programs are observed in the vihara in different full moon days. Buddha purnima, Kathina Civara Dana and the birthday of Vanabhante are observed with great festivity. Civaras are made within twenty four hours from

cotton with all the activities including threading, weaving in waist loom, dying, and sewing

These are excellent to look at The Queen mother or the Queen of the Chakma circle inaugurate the threading at the starting of the day and the King at the end of the day after the Preaching the Dhamma by the Buddhist Bhikkhus, donate the Civara. Many people gather on this day Then the vihara becomes a meeting place for all.

The fame of Vanabhante and the Rajavana vihara crosses the boundaries of the country Numerous tourists and pious Buddhist people from home and abroad come to visit the Rajavana Vihara. This vihara has the international reputation as a place of Buddhist pilgrimage

Exercise

Make a list of the places established in the Rajavana Vihara complex Describe how the civaras are made during the Kathina Civara Dana in the Rajavana Vihara

Lesson: 6

The Merits of Visiting The Places and Conservation

To travel the visiting places has many merits The knowledge of history and heritage increases by visiting the concerned places One can be open-minded Patriotism is arisen Social goodwill is created The religious feelings are flourished which inspires to conserve the assets and the heritage of the country One can have practical idea about culture and heritage of these places So, in the convenient time all should visit these places with mother-father, brother-sister, relatives and the teachers.

These places are the national assets. They preserve the history and heritage of the country, expose the impression of the country to the outer world. Much revenue can be earned by developing tourism industry So, the importance of these places are unlimited We are all responsible for conserving these places

These places can be destroyed by different reasons Due to river erosion, flood, wind rain, storm, the animal waste, the disturbance of the insects, unnecessary plants and leaves, the fungal infection, air pollution, the unfair curiosity of the ignorant people, robbery, wars, communal riot, these places may be destroyed or ruined Therefore, we should be careful about these places so that they are not harmed by the causes described above The places should be surrounded by walls and proper security should be ensured. These places should be cleaned and taken

care of. The common people should be made conscious and inspired to conserve these national properties. The government should play a vital role in this regard.

Exercise

Write the merits of visiting the places of pilgrimage
Write the causes of the destruction of these places
Describe the ways to preserve these places

Exercises

Fill in the gaps

1. There are many Buddhist heritages and -------- places in Bangladesh
2. The Viharas are situated in the charming --------- environment
3. The Salavana Vihara was the------- of the practice of Buddhism
4. The --------Vihara is situated in the Ramu upazila of the district of Cox's Bazar.
5. The Rajavana Vihara was established in ------- at Rangamati town

Matching

Left side	Right side
1. The ruins of Sompura Mahavihara have been discovered	decorated with terracotta built a large vihara here
2. The walls of the vihara were	donate the Civara after the Buddhist have preached Dhamma.
3. The King Dharmapala of the Pala Dynasty	at Paharpur in the district of Naogaon.
4. The King of Chakma circle at the end of the day	

Short Questions

1. Write the name of the famous Buddhist temples in Bangladesh
2. Discuss in brief the archaeological instances of the Sompura Mahavihara.
3. What concepts are found from the copper inscriptions and the ruins discovered in the Salavana Mahavihara? Discuss
4. Give ideas about the inscriptions of the Ramkota Vihara
5. What festivals are observed in the Rajavana Vihara?

Descriptive Questions

1. Describe Mainamati as a place to visit.
2. What is Kathina Civara Dana? Describe a celebration of a kathina Civara Dana.
3. What is the cause of recognizing the Sompura Mahavihara of Paharpura as a world heritage? Discuss.

Multiple choice Questions

1. How many rooms were there for the Bhikkhus in the Sompura Mahavihara?

a. 110 b. 115

c. 168 d. 177

2. What is one of the causes of Maynamati to be famous?

a. for discovering Buddhist instances

b. for the beauty of the Salavana

c. as a place of pilgrimage

d. as the centre for religious practice

Read the text below and answer the questions 3 and 4:

Kallyanmitra Chowdhury went to visit a Vihara in the Hill district. The structural design of the vihara impressed him. He was impressed more seeing the library, Bodhi tree, weaving room and the place of worship in the vihara. He was able to know that, this vihara is well known as the holy place for the Buddhists.

3. Which vihara is similar to the vihara Kallyanmitra Chowdhury visited?

a. Ananda Vihara b. Maitry vihara

c. Rajavana Vihara d. Raj Vihara

4. That Vihara has importance in the Buddhism

i. because of its fame at home and abroad

ii. because of the ancient ruins

iii. because of being a place of pilgrimage

Which one is correct below?

a. i b. i and ii

c. i and iii d. i, ii and iii

Creative questions

1. The devotees of the Jvanangkur Buddhist Temple decided together to visit the famous places of Bangladesh. According to the decision they started to visit a Vihara at the specific time. After reaching there they saw the ruins of that Vihara. They found that there are 115 rooms in the vihara. Each room is divided by a thick wall. Besides, the walls of the temple are decorated with terracotta. All of them are impressed seeing the vihara.

   a. Which king of the Pala Dynasty built the Sompura Mahavihara?

   b. Why should we visit these places? Explain.

   c. Which historical place is visited by the devotees described in the stem? Describe.

d. 'The place of pilgrimage possesses the Buddhist heritage' analyze this according to the related chapter of the textbook.

2 **Event-1**

After coming back to country Dilip Mutsuddi decided to donate Attaparikkhara in the Buddhist vihara of Rangamati. At the vihara he performed the Dana at the appropriate time. He saw the weaving hall, Bhojanalaya, the statue of the Bhikkhu Upagupta, the symbol of the seven heavens, Bodhi tree, etc.

Event-2

Mitayan Chakma went to visit Cox's Bazar Sea Beach with his wife. They went to a vihara in the charming natural environment two miles east of the main road of Cox's Bazar. That vihara is attractively surrounded by seventeen small and large hills.

a. In which district is Paharpura situated?

b. Discuss in brief the ways of preserving the places of pilgrimage.

c. Which vihara is similar to the event-1? Explain.

d. Analyze the picture of the Ramkota Vihara in the event-2.

Chapter Eleven

The Contribution of the Kings in Buddhist Religion: King Bimbisara

The ancient India was divided into sixteen states during the time of Buddha's religious propagation. The kings of these states were very influential. All the activities of the state were done by the will of the kings. Gautama Buddha had good relations with many of these kings. Many of the kings forbid the unnecessary slaughtering of the animals in their kingdom following the message and the advice of Buddha. Even in the name of worship or yagga animal sacrifice was banned in many states. Buddha advised the kings to be responsible and dutiful for the sake of welfare of the people. Many of the kings were the lay devotees of Buddha.

Many of these kings helped Buddha to disseminate the religion in various ways. This is recognized as the contribution of the kings in the history of Buddhism. One of them was Bimbisara, the king of Magadha. His name is remembered with great respect for his contribution towards the dissemination of Buddhism. We shall know about the King Bimbisara in this chapter.

At the end of the chapter we shall be able to-

- Describe the King Bimbisara.
- Explain the role of the king Bimbisara in the dissemination of Buddhism.

Lesson: 1

King Bimbisara

Bimbisara was the famous King of Magadha. Among the sixteen states at the time of Buddha Magadha was a very strong and wealthy state. Rajageha was the capital of Magadha. The Bihar of India at present was the Kingdom of Magadha. The land of this state was very fertile and produced lots of crops. The river Hirannyavati or the Sona flew through the state.

Bimbisara was the famous King of the Harsanka Dynasty. By adding the adjective 'senika' or 'srenika' with his name he became popular as the 'King Senika Bimbisara of Magadha'. It was the title of his family. The exact time of the coronation of the King Bimbisara is unknown. There is an assumption that his coronation was celebrated sixty years before the Parinibbana of Buddha. The history of the advancement of Magadha started from the rule of Bimbisara.

The life of Bimbisara

The name of the father of Bimbisara was Bhattiya or Mahapadma. Once upon a time the king Mahapadma, father of Bimbisara, was defeated by Bramhadatta, the king of the state of Anga. Bimbisara became the king at the age of fifteen. Being the king he defeated the king Bramhadatta and occupied the state of Anga. Since then Magadha became a strong state. The king Bimbisara was a very powerful king. His army was very expert in warfare. He used elephants in the war. Therefore, he used to win easily. The border of his state was extended far away. It is known that there were eighty thousand cities in his kingdom. He developed good communication system among the cities. He was married with the Princess of the state of Kosala. He established a friendly agreement with the states of Kosala, Vesali, Gandhara, Avanti etc. The king Bimbisara built the ancient city of Rajageha. Rajageha was surrounded by five hills. There was his Royal Palace. The Royal Palace was surrounded by the wall made of stones. Buddha lived in Rajageha for many days and delivered many important religious sermons. The Tipitaka was compiled here for the first time. The ruins of this city are still there. Nalanda was near to Rajageha.

The king Bimbisara was a good ruler. He ruled the state with justice. He loved his subjects and always thought of their welfare. During his lifetime his son Ajatasattu was enthroned. Later he became opposite to his father by the motivation of Devadatta. Once he imprisoned his father and stopped supplying food to him. Bimbisara died starving in the prison. Then he was sixty five years of old.

King Bimbisara was very interested in establishing good relation with other countries. He was a peace-loving, kind and a good organizer. The kings of the other countries also proceeded to make friendship with him. Pukkusati, the king of Gandhara, sent messengers to him. He sent his personal physician Jivaka to do treatment of Pradyuta, the king of Avanti. Jivaka was one of the famous physicians of the then India.

Both Buddhism and Jainism flourished contemporarily at the time of the King Bimbisara. Mahavira Jaina, Gautama Buddha and King Bimbisara were the contemporary personalities. Although King Bimbisara was initiated to Buddhism, he used to patronize other contemporary religions. He inspected the state regularly. He always shared opinion with the rulers called 'gramika'. It is said that he administered the state depending on the eighty thousand gramikas. He was always active in building roads and streets, barrages and different welfare organizations.

Exercise
Write the life story of king Bimbisara

Lesson: 2

Buddha and the King Bimbisara

King Bimbisara met Buddha before his achieving enlightenment. He was then looking for an appropriate Guru leaving the Royal Palace. After leaving the Palace at first he reached a mango orchard called Anupriya. There he shaved his hair. Then wearing yellow robes (kasaya vastara) he accepted the life of a sage. This time he decided to live on the food collected by begging. He travelled from one state to another on foot. Thus he reached Rajageha from Vesali. To search for an appropriate Guru and to collect food was his motive. A gentle, quiet, extra ordinary handsome young man was begging. The city guards of Rajageha were surprised to see him. They informed the message to the king Bimbisara. King Bimbisara saw him from the palace. The king himself met him and asked the cause of his begging. The king invited him to enjoy the royal happiness leaving that hard life. He requested him to take the post of the chief of army. Then Siddhartha said to the king, 'Maharaja! I am not hankering after happiness. I am the son of the king Suddhodana of Kapilavastu. In the hope of getting enlightenment, I left the domestic life and took the life of a sage.' The king said, 'Friend! I have good alliance with your father. I am very happy to know your mission. If you achieve the Enlightenment then please let me visit you for once at least. I will worship and pay tribute to you.' Siddhartha went away giving consent to the request of the King Bimbisara.

The King Bimbisara met Buddha again after his achieving Enlightenment. Then Buddha was at the garden of the Latthi Forest in Rajageha. Two years before he achieved the Enlightenment. The King Bimbisara met him after hearing the name and fame of Lord Buddha. Bimbisara prayed for listening to the new religion from Buddha. Buddha simply delivered the religious advice to him about dana, sila and heaven. Then he gave advice about the four noble truths, eight noble paths. The king Bimbisara was impressed with the message and the advice of Buddha. He initiated as the lay disciple or a devotee of Buddha. Then the King was twenty nine years old. The king Bimbisara invited Buddha with the Bhikkhu Sangha in his palace. Buddha accepted the invitation and told various religious words to the King in his palace. After listening to the religious speech from Buddha the King said to Buddha gladly, 'Oh Lord, I had five desires in my childhood. Those are fulfilled today. The desires are

1. I will be coronated as the King.
2. The Arahant Sammayaka Sambuddha will appear in my Kingdom.
3. I will serve and take care of that Buddha
4. That Lord Buddha will offer me religious advice
5. I will realize the religion of Buddha

Then the King Bimbisara donated a very charming garden of his state the Venuvana to Buddha and the Bhikkhu Sangha with profound regard

Exercise

When and how did the meeting happen between the King Bimbisara and Buddha? Write the desires of the King Bimbisara (group work)

Lesson: 3

Bimbisara's Contributions in the Dissemination of Buddhist Religion

The king Bimbisara started helping to disseminate the Buddhist religion in various ways since he became a devotee to Buddha. He served Buddha and his religion for thirty six years. He requested Buddha to preach Dhamma to the inhabitants of Magadha. Buddha on his request preached the people of Magadha. Since then the practice of giving Pancasila and Ashtasila to the laities by the Bhikkhu Sangha started.

In this time the wandering mendicants of various religions used to discuss religion together in the full moon day, astami and the dark fortnight. The common people used to listen about religion from them and initiated to their religion. Noticing that king Bimbisara requested Buddha to allow the Bhikkhus to discuss religion on those days. Buddha agreed to his request. He instructed the Bhikkhus to observe Uposatha and to discuss religion. Jivaka was the personal physician of king Bimbisara. He was a famous physician. He used to do treatment of Buddha and the Bhikkhus by the order of the King. He was always careful about their health.

In past the Bhikkhus used to wear old clothes, after washing and drying them and sewing. For this the Bhikkhus were infected with different diseases. Jivaka thought about the hygiene of the Bhikkhus and requested Buddha to allow them to wear new clothes. Buddha agreed to the appeal of Jivaka and permitted the law for wearing new clothes by the Bhikkhus. Since then king Bimbisara also donated new clothes to the Bhikkhus through different occasions. Thus king Bimbisara contributed a lot in the dissemination of Buddhism.

Exercise

What was requested by king Bimbisara to disseminate Buddhism ?

Exercises

Fill in the gaps

1 Buddha advised ------------ to be responsible and dutiful for sake of the welfare of the people

2 ---------- was the famous King of Magadha

3 The name of the father of Bimbisara was -------- or-------

4. --------- was near to Rajageha.

5 During his lifetime his son ---------- was enthroned.

Matching

Left side	Right side
1 The history of the advancement of Magadha	thought about the hygiene of the Bhikkhus.
2 He always shared opinion	with the rulers called 'gramika'
3 Rajageha was	started from the rule of Bimbisara
4 The king Bimbisara was impressed	with the message and the advice of Buddha.
5 Jivaka	surrounded by five hills.

Short Questions

1. Who was Bimbisara?
2. Who was Jivaka?

Descriptive Questions

1. Discuss the life of the king Bimbisara in brief.
2. Describe how king Bimbisara became devotee of Buddha.
3. Discuss the contribution of the king Bimbisara in the dissemination of Buddhism.

Multiple Choice Questions:

1. Whose personal physician was Jivaka?

a. Shuddhodana b. Asoka

c. Bimbisara d. Ajatasattu

2. King Bimbisara was a good administrator because, he-

i. loved the subjects

ii. ruled the state with justice

iii. knew the art of warfare

Which one is correct below?

a. i and ii b. i and iii

c. ii and iii d. i, ii and iii

Read the following text and answer the questions 3 and 4:

The devotee Pushparani Barua of the village Kanaimadari built a vihara in her village. She decided to donate the vihara to the Bhikkhu Sangha. A religious festival was arranged in that village on the occasion. The venerable Bhante reminded the historical donation of the Garden of Venuvana during his preaching. He said this kind of performance plays role in the development of true religion.

3. According to the religious point of view the performance of pushparani is-

i. the contribution in the dissemination of religion

ii. the service to Bhikkhu Sangha

iii. to achieve virtue

Which one is correct below?

a. i and ii b. i and iii

c. ii and iii d. i, ii and iii

4. Which aspect of Bimbisara inspired Pushparani Barua's work?

a. respectful mentality b. sincerity

c. willingness to serve d. desire for fame

Creative question

1. The guards of Nijhurnpur went to the mayor and told him that a gentle, peaceful and handsome Samanera was meditating deeply in the woods. The mayor went to meet him and asked him the reason of his coming. The samanera replied that he has chosen this path hoping to liberate him from the sufferings of life. The mayor was very pleased to hear this. He took steps so that the samanera would not face any difficulties. When the samanera achieved Arahant, the mayor built viharas and arranged many facilities for the propagation and expansion of Buddhism.

a. Which nation does the king Bimbisara belong to?

b. What did Siddhartha and king Bimbisara discuss in their first meeting? Explain.

c. Which side of king Bimbisara's life has been indicated in the incident of the stem? Explain.

d. Give your opinion about the statement that an important role played by the people like mayor in supporting Buddhism in the light of your text book.

The End

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Six–Buddhist Religion Studies

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